V53-35
AUG 26 36
XUM

The
CHRISTIAN CENTURY
A Journal of Religion

God in Harlem
By Frank S. Mead

Reforming the League
By Paul Hutchinson

German Church Girds for Battle
By Reinhold Niebuhr

Capitalism Finds a Friend
An Editorial

From Spring to Spring
By Clarence Seidenspinner

15 Cents a Copy • August 26, 1936 • Four Dollars a Year

Calendar of Coming Events

Aug. 24-30. Church of the Brethren conference, Winona lake, Ind.

Aug. 30-Sept. 4. Institute of human relations, National Conference of Jews and Christians, Lawrence college, Appleton, Wis.

Aug. 30-Sept. 6. Institute of human relations, Lawrence college, Appleton, Wis.

Aug. 31-Sept. 3. World conference on faith and order, continuation committee, Clarens, Switzerland.

Aug. 31-Sept. 4. 26th annual summer conference of ministers, Westminster Theological seminary, Westminster, Md.

Aug. 31-Sept. 7. World congress of youth, Geneva, Switzerland.

Sept. 2-6. National conference of Methodist youth, Berea, Ky.

Sept. 6-11. Seminar of religious leaders, Hotchkiss school, Lakeville, Conn.

Sept. 8. Evangelical and Reformed synod of the Northwest, Plymouth, Wis.

Sept. 22. North Minnesota Conference, Methodist Episcopal church, Minneapolis.

Sept. 29. Methodist Episcopal state conference, St. Joseph, Mo.

Sept. 29-Oct. 1. Northern Baptist state convention, Jerome, Idaho.

Sept. 29-Oct. 2. Northern Baptist state convention, Bismarck, N. D.

Oct. 1-3. Northern Baptist state convention, Sparks, Nev.

Oct. 5-7. Northern Baptist state convention, Anoka, Minn.

Oct. 5-7. Wisconsin Congregational annual conference, Eau Clair, Wis.

Oct. 5-8. Northern Baptist state convention, San Jose, Northern Calif.

Oct. 6, 7. Northern Baptist state convention, Dover, N. H.

Oct. 6-8. Northern Baptist state convention, Loveland, Colo.

Oct. 7-11. Northern Baptist state convention, Watertown, S. D.

Oct. 7-11. Northern Baptist state convention, McCook, Nebr.

Oct. 8-10. Tenth Biennial Congress of the Cooperative League of the U. S. A., Columbus, Ohio.

Oct. 12. Evangelical and Reformed synod of the mid-west, Chicago, Ill.

Oct. 13-15. Northern Baptist state convention, Coffeyville, Kans.

Oct. 13-15. Northern Baptist state convention, Charleston, W. Va.

Oct. 13-15. Northern Baptist state convention, Bluffton, Ind.

Oct. 14-16. Northern Baptist state convention, Cedar Rapids, Ia.

Oct. 15. State Sunday school convention, Peterborough, N. H.

Oct. 15-17. Northern Baptist state convention, Hartford, Conn.

Oct 16. Continuation of state Sunday school convention, Portsmouth, N. H.

Oct. 16-18. Twenty-fifth anniversary Kennedy school of missions, Hartford seminary foundation, Hartford, Conn.

Oct. 18-22. Northern Baptist state centennial, Detroit, Mich.

Oct. 20-22. Northern Baptist state convention, Harrisburg, Pa.

Oct. 20-22. Annual meeting, northern California Congregational conference.

Oct. 21-24. National council of Y.M.C.A., Hotel Gibson, Cincinnati, O.

Oct. 23-25. Northern Baptist state convention, Cincinnati, O.

Continued on 3rd Column

The CHRISTIAN CENTURY

August 19, 1936

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — IVAN LEE HOLT (St. Louis)
R. M. MARKHAM (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
RAY FREEMAN JENNEY (Syracuse) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. OOMMAN PHILIP (Nagpur)
ERNEST THOMAS (Toronto) — C. D. BRODHEAD (Philadelphia)
DON T. TULLIS (Cleveland) — EDWIN T. BUEHRER (New York)
CHARLES T. HOLMAN (Chicago) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
JOSEPH MYERS, JR. (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
CLARENCE A. NEFF (Mexico) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1935 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1123
- Capitalism Finds a Friend 1125
- Reforming the League 1126

Quintus Quiz: Salutations and Hats 1128

Contributed Articles
- German Church Girds for Battle, by Reinhold Niebuhr 1129
- From Spring to Spring, by Clarence Seidenspinner 1131
- God in Harlem, by Frank S. Mead 1133

Books
- John Reed: The Making of a Revolutionary, by Granville Hicks 1135
- Books in Brief 1135

Correspondence 1136

The Question Box 1137

News of the Christian World
- Correspondence from England 1138
- Correspondence from Minnesota 1138
- Correspondence from India 1139
- Correspondence from New York 1140
- Correspondence from Indianapolis 1141
- Correspondence from New England 1142

The New Films 1143

Books Received 1143

In This Issue

REINHOLD NIEBUHR

it hardly needs to be said, is professor of social ethics at Union Theological seminary and one of the keenest students and interpreters of the modern world. Readers of his article several weeks ago on "Britain Bewildered" will recall that he is spending most of the summer in England. The important statement in this issue on the religious situation in Germany was written after a visit to that country.

CLARENCE SEIDENSPINNER

is the Methodist minister at Oconomowoc, Wis. His only previous appearence as a contributor to The Christian Century has been as a reviewer. In this issue he presents, in midsummer mood, an unconventional view of the Christian year, a cycle of the year with reference to weather, scenery, pastoral duties, recreative occupations and domestic festivities. These are aspects of what is technically called "creative experience"—but not by him. If this joyous and reverent survey of the round of the seasons does not leave you refreshed and thinking better of the world, see your family doctor.

FRANK S. MEAD

is a Methodist minister, who has lately written a series of very vivid popular accounts of Christian church history from New Testament times. His recent book, "See These Banners Go," is a collection of appreciative, enlightening, and highly interesting essays upon American religious denominations.

Calendar of Coming Events

Continued from 1st Column

Oct. 26-28. Northern Baptist state convention, Atlantic City, N. J.

Oct. 27, 28. Northern Baptist state convention, Newburgh, N. Y.

Oct. 27-29. Northern Baptist state convention, Galesburg, Ill

Oct. 27-29. Northern Baptist state convention, Haverhill, Mass.

Nov. 19-22. National preaching mission, Chicago church federation of federal council, churches of Christ, Chicago.

Dec. 9-11. Biennial meeting, federal council of churches, Asbury Park, N. J.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, AUGUST 26, 1936 NUMBER 35

EDITORIAL

SPEAKING, appropriately enough, at Chautauqua, New York—which is not only a place but an institution that has been called the most American thing in America—the President painted no roseate picture of the problem of maintaining peace throughout the world and he even admitted that all efforts might fail. The situation, as he sees it, is so dark that he felt it necessary to preface his description of it by the assurance that he is not a pessimist. His emphasis was upon the duty of America to set a good example and to stay out of any war that may occur, and upon his own duty as President to promote such policies. First of all, forty-eight "sovereign states," living together with no barriers but dotted lines on the map and an occasional river, and yet very diverse in their economic interests and cultural characteristics, prove what can be done. The utter absence of tension between the United States and Canada is an impressive object-lesson. But the British navy would probably not stand idly by if we attempted to encroach upon Canada (the President did not say this), so perhaps that case proves less than the steady growth of our friendly relations with the Latin-American states. It is literally true at the present time that not a nation between the Gulf of Mexico and the South Pole has the slightest fear of a hostile act by us. As to Europe, there are conditions there that we can do nothing about, but we can and must avoid armed intervention in quarrels not our own, and we can and must resist the lure of profits from other people's wars.

The President's Voice Is For Peace

Spanish Civil War Grows Worse, International Tension Less

THE WORLD holds its breath from day to day, ready on any day to hear that the fuse of Spanish civil war has exploded all the powder in Europe. But another week has gone by without that general explosion, and it may even be said that, while conditions in Spain are distinctly worse, the international situation in relation to Spain is a little better. True, both Italy and Spain have been guilty of breaches of amity that the Spanish government would resent if its attention were not so fully occupied with the rebels. It is known that French and German planes to the number of thirty or forty have been delivered to his rebels. In much of the discussion of the attitudes of the powers, it is erroneously assumed that the Spanish government and the rebel forces have equal status and that neutrality demands equal treatment of both. In reality, "neutrality" is scarcely the appropriate word. As between two sovereign powers at war, neutrality requires that other powers treat both alike. As between a recognized government, with which other powers are on terms of official friendship, and an insurrectionary party to which no other power has extended diplomatic recognition, the term "neutrality" is scarcely relevant. For France to sell planes to Spain is a transaction that infringes upon no right and violates no obligation of neutrality. For Germany to send planes to the Spanish rebels is a hostile act toward a nation with which it is officially friendly. Nevertheless, for practical purposes and in view of the character and relative strength of the parties, the best that can be hoped is that the others will leave Spain to settle her own internal difficulty. The nature of that civil war, as the fighting progresses, is becoming almost too horrible to contemplate.

Father Coughlin Holds His Convention

IT WAS the first convention of the National union for social justice, held in Cleveland's great municipal auditorium which, in recent weeks, has housed such diverse assemblies as the National republican convention and the Townsend plan convention. No political party was organized, but the NUSJ became a definite organization with a constitution and with Father Coughlin as its first president. It was, quite definitely, his party. It was he who pitched it in a rather low key and gave it a moderate tempo, in contrast with the roaring enthusiasm of recent large political gatherings. Senator Holt delivered the key-note speech, but he did no more toward determining the note than one would do who blew upon a pitch-pipe that was placed in his hand. The convention organized. It formulated and adopted a

constitution. It reaffirmed the principles which Father Coughlin gave it originally. It voted, by something over 8,000 to 1, to endorse the presidential candidacy of Mr. Lemke—and had enough sporting spirit to call the lone negative voter to the platform and give him three minutes to explain his vote. And it refused—or meekly accepted the decision when Father Coughlin refused for it—to give any expression upon the platform of Mr. Lemke's union party. Father Coughlin says he will carry 95 per cent of the members of the NUSJ with him in support of Lemke, and if those who did not attend the convention are as docile as those who did, the estimate is none too high. But whether that means that he will, as he says, deliver 9,000,000 votes to Mr. Lemke, is not quite so sure. That is a good many votes for any man to swing in this country, be he priest or layman. But, as we said, it was his party, and all that Dr. Townsend and Rev. Gerald K. Smith got out of it was a chance to make short speeches to a not very interested audience. Father Coughlin gave them the cold shoulder in exchange for the glad hand that he received at the Townsend convention.

Kentucky Puts on A Hanging

IT MIGHT be wiser—as it would certainly be easier—to pass over in silence the ghastly night last week when some ten thousand persons in Owensboro, Kentucky, made holiday while waiting to see a twenty-two year old boy hanged at dawn. All night the small city's streets were alive with excited throngs hurrying to get choice places near the gallows, where hot dog and drinks vendors hawked their wares to the waiting crowds. The gallows had been built twenty-five feet high to enable everyone to see the execution and the space beneath the trap, which is ordinarily enclosed, was left open so that the actual death of the victim might be witnessed. Men and women held up their children for a better view. A chivalrous gentleman in a white linen suit was the executioner, relieving the lady sheriff, who, although she had planned the whole affair, preferred to watch it from her car, as a lady should. There were jeers for the condemned man when he was finally led to the scene and loud expressions of impatience when he paused for a second at the foot of the scaffold stairs to pray. After the trap was sprung souvenir hunters tore into shreds the black hood which had concealed the face of the still hanging corpse. Those who have read accounts of lynchings will not be unfamiliar with such exhibitions of depravity. What is all but incredible, however, is that a state government should be responsible for arranging this one. Capital punishment under any circumstances is morally questionable; capital punishment administered by the state for the amusement and the degradation of its citizens and their children, is unspeakably revolting. As in the case of every lynching, the principal victim was not the man who in a brief moment of suffering dropped to his death, but the community whose people were brutalized by watching and participating in the event. What conception of the value of human life can be expected in children who have seen the killing of a man made the occasion of a public show? Years of effort by school and church, it is fair to say, will not undo the moral damage which Owensboro suffered in a single night.

German Church Prepares For Struggle

IT IS NOT inconceivable that future historians of the German church will regard the bold protest recently addressed to Hitler by the leaders of the confessional synod of the Evangelical church as comparable in significance with the ninety-five theses which another brave German once nailed to the chapel door in Wittenberg. Certainly quite as much, if not more, of courage was required, and whatever may prove to be the actual consequences of their appeal, the names of Mueller, Asmussen, Niemoeller and their associates deserve the highest honor. A brief editorial comment was made last week on the remarkably moving document, recently published in this country by the New York Herald-Tribune, in which these men in restrained but uncompromising terms arraigned the whole national socialist regime. It is an heroic statement by men of obviously heroic stature, but one wonders to what extent it represents any general attitude in the German church. In an article presented in this issue Reinhold Niebuhr offers an answer to this question. Mr. Niebuhr has just returned to England from a visit to Germany and writes with first-hand knowledge of conditions there. He sees the confessional protest as only the strongest of many impressive indications that the Christian church in Germany is preparing to renew with greater vigor its challenge of the claims of the totalitarian state. From the beginning observers have felt that effective opposition to the Hitler government was more likely to come from the church than from any other quarter. In his important article, "The German Church Girds for Battle," Mr. Niebuhr points to signs that this opposition is developing strength and assurance.

Unionizing Steel, and Other Matters

WHILE Mr. John L. Lewis is carrying on his campaign against (or within) the A.F. of L. for the principle of industrial unionism, he is fighting on another front for the organization of labor in the steel industry. These are two battles in the same war; perhaps even two fronts in the same battle. No effective organization of labor in the steel mills can be made on the craft union basis, it is claimed. But the system actually in practice, that of "employee representation" with the representatives of labor paid by the companies, is a type of company union which, it is alleged, does not make possible genuine collective bargaining. . . . The Olympic games are bringing their usual and expected demonstrations of international good will. After the Peruvian soccer team had been robbed of a victory by what it claimed was an unfair decision—a demand by the officials that the game be played over because the

crowd rushed upon the field in the last moments when the Peruvians had the game in the bag by a 4 to 2 score —a mob in Lima stormed the German consulate and Peru withdrew from further participation in the games . . . Lincoln Steffens died last week. He was the most important journalistic factor in revealing the corruption of municipal governments thirty years ago. "The Shame of the Cities" made him the first and greatest of the muckrakers, and startled several debauched municipalities into temporary decency and some degree of permanent improvement. City government has never sunk so low as it was before that. Later he became first a radical, then a cynic. . . . Senator Borah won a decisive victory in the Idaho primaries against a Townsendite opponent. He will have a harder race in November. His handicap is that, instead of remaining an Idaho politician, he has become a national statesman and an international figure. Think what it would mean to have a senate and a house of representatives made up of men who, instead of being preoccupied with getting things for constituents, viewed all questions in the light of national interest and international justice.

Capitalism Finds a Friend

IT TOOK the better part of a week for the "National Conference of Christian ministers and laymen," assembled at Asheville, North Carolina, to arrive at a crisp and clear statement of the animating and unifying principle in which all their purposes root, but when they did arrive at it, the statement lacked nothing of clarity or emphasis. It is just this: The church is "part and parcel" of the present economic system. Statements to that effect have often been made by those who wished to discredit the church. But we cannot remember any occasion of comparable magnitude on which spokesmen for the church have admitted the subordination of the religious to the economic order and have gloried in it. Subordination is the word. Man's economic behavior is not represented as part of a total body of behavior in all of which the church has a legitimate interest. Quite the contrary. According to their estimate, the church and its interests are the part; the economic program is the whole. The church is subordinate; economics is dominant.

Other aspects of this conference arouse at least a fleeting interest, particularly the fact that it is represented as a remarkable exhibition of the amiable social virtues of mutual tolerance and goodwill among diverse groups, including Protestant, Catholic and Jew. One cannot do less than register pleased surprise at noticing that a conference called by Mr. Robert Edward Edmondson, the eminent anti-Semitic agitator who specializes in circulating the "Protocols of the Elders of Zion" and who was recently indicted in New York at the instance of Mayor La Guardia, and Rev. W. B. Riley, late president of the World Christian Fundamentals association, and Mrs. A. W. Dilling, author of "The Red Network", and others of like mind, is lauded as an exhibition of that tolerance that is practically unknown in continental Europe but is "blessedly characteristic of the spirit of our country." This, at least, is the editorial opinion of the Chicago Tribune, which can scarcely be uniformed in regard to the facts since it sent its religious editor, Rev. John Evans, all the way to Asheville to cover the conference.

The Tribune refers to it as a "national conference of Catholic, Protestant and Jewish clergymen and laymen"—which certainly does sound catholic and tolerant. The official literature of the conference, however, calls it a "national conference of Christian ministers and laymen," and among the 144 names signed to the call there appears no priest, no rabbi, no one who represents any Catholic or Jewish organization, no one who can be identified as either a Catholic or a Jew. There were many Methodists, a good many Presbyterians and Baptists, a few Lutherans and Disciples, and one Mormon elder. The Catholic bishop of the diocese made a speech, and there must have been some Jews either present or invited to this blessed event, for a press report names the Rev. Charles Vaughn as the man who "led the opposition to the inclusion of the Jews" and states that he reported that he was slugged as he returned to his hotel room.

These details are scarcely negligible if one is asked to think of the Asheville conference as an admirable exhibition of fraternal good will and cooperation among three great faiths—something comparable, for example, to the institutes held under the auspices of the National Conference of Jews and Christians. But they do not touch the heart of the matter. What one wants to know is: What were the announced purposes of the conference? What was its personnel? What attitudes were expressed in its promotional literature and on its platform? And what resolutions embodied the agreed results of its deliberations?

The avowed purposes may be briefly stated in direct quotation from the call:

(1) To uphold the Christian religion.
(2) To stimulate Americanism.
(3) To strengthen the Church, the Home, the Individual and all the forces that stand for the Christian religion, morality, justice and freedom.
(4) To formulate definite plans to effectually combat the world's common enemy, our Savior's shameless foe—COMMUNISM.

These are all good words, though some of them do not seem to have been chosen with a view to enlisting the synagogue along with church in the war against the common enemy of all religion. But just what these words mean, in any particular context, cannot be understood without knowing who uses them. That brings us to the **personnel.**

Besides the names already mentioned as appended to the call are those of high officers in the Paul Reveres, Patriotic Order Sons of America, American Vigilant Intelligence association, American Nationalist Front, Student Americaneers (*sic!*), American Nordic Folks association, Order of '76 and Richmond P. Hobson's Public Welfare association, besides a hundred or more ministers of various denominations, among whom the

most familiar names are those of Rev. W. E. Biederwolf and Rev. Rembert G. Smith.

The promotional literature stressed: (1) Opposition to communism as atheistic. (2) Opposition to communism as socially destructive. (3) Opposition to the Civil Liberties Union. (Sherwood Eddy has spoken well of it, and Eddy "praises Russia but decries Germany.") (4) Criticism of the Federal council of churches because it sponsored Kagawa's tour; and of Kagawa because he promotes cooperatives; and of cooperatives because they are bad for private business and contrary to the "American system." (5) Criticism of the administration because "it is doing all it can to encourage the consumers' cooperative movement"; and of the President personally because he "has instituted a study of cooperative movements in this country and Europe in which citizens band together in such fields as merchandizing, marketing, housing, credit, electrification, insurance and banking"— all of which, it seems, must be subsumed under the general category of communism, or at least of anti-Americanism, to bring the fight against them within the terms of the call.

As the sessions proceeded, it became more and more apparent that the main and immediate purpose was to organize church sentiment, and especially southern church sentiment, against the re-election of President Roosevelt. Admiral Hobson is quoted as saying: "Scientific warfare for power in America is being waged by Comintern, international agency for propaganda, and the New Deal fits into that drive." And again: "Controlled scarcity was the answer of communist strategists." Toward the end the smoke screen blew away and even the headlines over the press reports from Asheville began to tell the story: "Look to South to Overthrow the New Deal." "See Colleges as Factor in Americanism." The president of a South Carolina Presbyterian college is quoted as contending that by the south's devotion to states rights, together with leadership provided by church colleges below the Mason and Dixon line, "America not only will be delivered from New Deal collectivism and regimentation but also ultimately preserved from autocratic European theories of government." This speaker also stated, in that connection, that he had just returned from Topeka where he had conferred with Governor Landon and studied the candidate's character, personality, religion and education. He was pleased to report that he had found him "a solid typical church-going, church-supporting American."

It was, of course, inevitable, that a conference so staffed and directed would find in every note of opposition to war and to large military preparations a positive evidence of communist intrigue and of the anti-American and anti-Christian character of everyone voicing such opposition. The church, it was repeatedly said, is honeycombed by such influences. Methodist Laymen John A. Lyons "cited the success of pacifism throughout Methodist youth organizations" and rated Bishop McConnell as "the No. 1 enemy of the Methodist church."

This Asheville conference can scarcely be called a southern branch of the Methodist Laymen's organization, because it is neither exclusively Methodist nor predominantly lay, but there are strong similarities. Whether there is any actual relation between the two is unimportant. That there is a kinship of spirit, neither would deny. But Asheville has one pre-eminence. It is probably true, as the Chicago Tribune's correspondent says, that the final statement of principles which it adopted "presents the first positive defense of capitalism and the present economic order to come from any religious conclave in recent years." That defense is put in three paragraphs: "First, that the present economic order, with such incidental changes as developing situations demand, shall remain in America and that *church and synagogue* and all related institutions are *part and parcel of that system.*" Second, that those who call that system sinful are ignorant of moral law. Third," . . . the so-called capitalistic system is the world's most practical instrument for the equation of social values." The last phrase may be a trifle obscure, but the total meaning is unmistakable.

The total meaning of the conference is equally unmistakable. It means an attempted alliance between the organized militaristic patrioteers, the anti-Semitic and "Nordic" enthusiasts, some extreme fundamentalists, some economically conservative laymen, some southern republicans and some anti-Roosevelt southern democrats, in the hope of giving religious and patriotic sanction to a political program. If Mr. John Hamilton is the shrewd leader that he seems to be, he will keep at a safe distance from it. It is the kind of thing that is certain to backfire on anyone who tries to use it. This kind of gun is much more dangerous at the butt than at the muzzle.

Reforming the League

[Editorial Correspondence]

Oslo, July 31.

TWO FACTS overshadow Europe today. The first is the steadily growing power of the dictators. The second is the defeat of the league. Apprehension at the rising power of the dictators, with their reliance on force, is no new thing. It has been general throughout the democratic nations ever since Mussolini seized control of Italy. The present year, however, has witnessed by far the most spectacular triumphs gained by the dictatorships, with Hitler's successful defiance in the military occupation of the Rhineland and Mussolini's conquest of Ethiopia. To this there has now been added the demonstration that the league cannot, by the application of the sanctions method provided in its covenant, halt the aggression of a sufficiently determined militaristic state. The result is to be seen not only in the pessimism of European liberals but in the swing back toward reliance on armed defense by the democratic countries.

In some ways this effect of the deepening apprehension shows more clearly here in Scandanavia than elsewhere. One can hardly be suprised that countries like

England and Belgium, when confronted by a German militarism even more irresponsible than that of the Hohenzollerns, should fling themselves into an armament race. But it is immensely revealing—and disconcerting—to find these northern European states which kept out of the last war, and in which the socialist power is so large, beginning to go in for military preparedness. Sweden has just held an election which the right won on the issue of an increased military budget. Denmark, so I am told here, has reversed the policy of doing away with her army establishment, hailed by friends of peace when it was announced a few years ago. And the press in Norway, I find, is largely supporting a campaign to expand the army and navy. Should the conservatives—led, by the way, by an adherent of the Oxford group movement—win the elections next October, a radical increase in the Norwegian military budget is sure to follow.

When it comes to dealing with these two primary facts regarding the present state of Europe, there are few who even profess to know what should or can be done. Obviously, there is not much that the rest of Europe can do to control the fascist dictators except to appeal to their better natures. Mr. Eden tried a bit of this in the house of commons last Monday night. Speaking on England's relations with Italy, the British foreign secretary painted a roseate picture of the new readiness to be good which Mussolini was showing, leading up to a climactic declaration that "Italy looks confidently forward toward a new period of mutual cooperation among all nations." Whereupon the house rang with ironic laughter, and a labor member had the bad taste to ask the government, "Will there be a vote of thanks to Mussolini?"

With regard to the league the situation is entirely different. If anything is to be done to save the league from the effects of the terrible defeat suffered at the hands of the Italians, it will have to be done by the democratic nations. There is general agreement in all of them that something must be done. As a leading Norwegian journalist said to me yesterday, "We have lost all confidence in the league as it now is, but we dare not give up the league. For if the league goes the last hope of peace for nations such as ours goes with it. We must, therefore, make the league over; we must make it into something in which our confidence can be restored."

The trouble is that there is no agreement whatever as to the form which this reshaping of the league should take. In this respect, the situation is reminiscent of the difficulties over reducing armaments. I do not remember ever having talked with a person in Europe who did not agree that armaments curse that continent and that permanent peace there involves their drastic reduction. Politicians of every stripe in every country (Mussolini excepted) pay lip service to disarmament. But nobody has as yet been able to secure agreement as to how to go about the business of disarming. So it seems likely to be about this business of reforming the League of nations. All those who have any interest in protecting the league's future agree that it must be done. There is no agreement in sight as to how to go about it. The league itself has decided that when the assembly meets in September it shall consider the suggestions of member nations for its own reform. I shall be greatly surprised if this consideration does more than show how seriously divided the nations are in their ideas of what changes ought to be made.

Since it was the attempt to stop Mussolini by the application of sanctions which led to the league's humiliation, it is natural that a considerable portion of the agitation for league reform centers on amendment of the covenant by cutting out the sanctions clauses, especially article XVI. Some would have the threat of sanctions in every form, economic as well as military, eliminated. Others, arguing that the use of economic sanctions had no real test in the Ethiopian crisis, argue in favor of merely dropping the threat of using armed force. I rather gather that Norwegian opinion favors the latter, but there has been no official statement on the matter as yet.

With this demand for the elimination of sanctions in whole or in part, there goes some agitation in favor of cutting out of the covenant all provisions for the identification of an aggressor. "Should a panel of international jurists be invited to examine the wars of, say, the last fifty years, and to decide in each case which was the aggressor country, it is doubtful whether they could achieve anything approaching unanimity. How impossible does the task become when international passion is aroused and speed is the essence of the undertaking." Thus a correspondent in day before yesterday's London Times gave expression to a point of view heard increasingly in liberal circles.

Nevertheless, it would be a total misreading of the situation for Americans to jump to the conclusion that all European liberal opinion is now on the point of demanding excision from the covenant of the articles (X, XI and XVI) which kept the United States from joining the league. On the contrary, the desperate feeling of many friends of the league that something must be done to give that body at least an appearance of vitality and importance leads them to demand reform, not by lessening but by increasing the sanctions threat. Thus, while Mr. Eden was making the speech to which I have already referred, he was thrown off balance by the cheers with which labor members of parliament greeted his reference to proposals to make "the obligation to render military assistance to the victim of aggression to be universal and automatic."

There is a persistent feeling that the only way to deal with the threat of the dictators is by a counter-threat of overwhelming force. It is the same feeling, essentially, as led the early proponents of an international organization to call for a "league to *enforce* peace." Proposals of this kind are backed in the name of realism, but it is an unrealistic realism. "Every country in Europe will not fight for each country in Europe," Mr. Eden told the commons, and it is on that rock that any league dependent on an extension of the military sanctions idea is certain to go down. Sir Austen Chamberlain has named the only interests for which Britain will fight—"our own defense, which includes the defense not only of this island but of the

whole empire; also the defense of the low countries, Belgium and Holland, which are infinitely and absolutely bound up with the independence and integrity of France"—and every other European nation has its own list of similar interests beyond which public opinion cannot be marshalled to support war, no matter how idealistic its pretensions.

What the outcome of all the present agitation will be, only the September session of the league assembly can disclose. Such amendments to the covenant as are to be there submitted are being carefully kept from public knowledge by the governments directly involved. It seems unlikely that, when the time for action comes, any of the major powers will be ready to drop the threat of force from the league's constitution, even though they know this to be a worse than empty threat. And no leader with sufficient imagination has as yet come forward to show how, by adding an internationalized use of modern techniques of propaganda to the methods for collecting information and providing a general forum which the league now incorporates, a powerful agency for the preservation of peace, but free from the danger of involvement in war, might be developed. Unless present signs fail, therefore, the agitation for reform is likely to eventuate in little action.

It seems to me that I caught a glimpse of the bewilderment and despair with which the common man in Europe views his future the other night, as our ship was leaving Antwerp. It was a dark night, raining hard. The pilot, taking us down to the mouth of the Scheldt, proved to be a war veteran whose mannerisms of speech showed how long he had served with or beside British troops. He talked, in the gloomiest terms, of the outlook for Belgium and for Europe in general; he was contemptuous of the league; he thought that all the small states which kept out of the last war would surely be drawn into the next. Finally I asked him what he thought the solution should be. "There is only one possible solution," he replied with an amazing earnestness. "Take both Germany and France and break them up into innumerable tiny nations, none of them large enough to do harm to anybody else. Then Europe will have peace."

P. H.

Salutations and Hats

EDITOR THE CHRISTIAN CENTURY:

SIR: You will have noted with regret that in Rome it is now considered unnecessary to raise the hat in salutation. Since what is called the Roman salute of the outstretched arm is established everywhere and used on all occasions, why should there be any other? Why preserve alternatives in a totalitarian state? Those who think in step, shout in step, act in step, must also salute in step. When therefore a modern Dante meets a modern Beatrice, he must stretch out his arm and on no account stand bare-headed. Hats, of course, may still be thrown into the air simultaneously to reveal the spontaneous enthusiasm of the blackshirts for Il Duce. But the old custom of using the hat for ceremonious greeting is obviously stupid and must not on any account be tolerated.

It is not the first time in recent years that hats have had their place in political affairs. In Turkey the retention of the hats of the old order became an offense against the new order. Men have gone to prison out of their loyalty to the old hat. But in that country no doubt those who would not lay aside their traditional hats were fully aware of what they were doing and made their defiance in this way, even as the early Christians would not burn incense to the genius of the emperor. But it would appear to be another matter when an ancient custom of lifting the hat in greeting is forbidden. No defiance is meant to the state; no wanton insult to the dictator. It is simply a matter of taste. Frankly I do not consider the salute with the outstretched arm appropriate for the greeting of friends. It looks too much like a display of military prowess; it speaks of soldiers, who are vowing allegiance to the Gracchi; it is a little aggressive and recalls small boys in classes seeking to catch the eye of the teacher. Besides it does not give the opportunity for graceful variations such as the hat provides. Who that has seen will ever forget the gentleman of the old school as he raised his hat? It was one of the lingering gestures of an old world, in which ceremony had its rightful place. Think of that old gentleman meeting the Lady Arabella and stretching out a defiant right arm! Imagination balks at the suggestion.

It is not without significance that the hat most favorable to ceremony is the stove-pipe or top-hat, now alas! seldom seen in our streets. Did you ever salute your friends, sir, with such grace as when you used that silk hat with a sweep so graceful that a hundred admiring friends remember it today? What other hat could have provided that sweep? And can you imagine yourself in those days walking homeward from church with your arm raised at an angle of 45 degrees, as though you were voting for a resolution or offering yourself as a warrior ready for death or glory?

But can we hope to keep our customs if we are citizens of a totalitarian state? If the Man of Destiny is allowed to decide before what altars I must bow, it is not unreasonable that he should decide how I must greet my friends Sylvia or Rosalind. If he decides for me what form my faith should take, why should he not settle for me the permitted uses of my hat? Custom is king, we have been told; but even custom cannot remain king when the dictator arises, especially if he is a dictator who has convictions about such things as hats.

But for the present we are free to put the hat to its ancient and delightful uses. We can still make our way down the street bowing the while and raising our hats, each in his own manner, with an individual sweep. I am not prepared to say that I shall go to prison in defense of the ceremonious hat, but I live in hope that the Man of Destiny may not rob me of it; I simply hate that totalitarian salute and Amelia shall never receive it from me.

Ever yours faithful to custom,

QUINTUS QUIZ.

German Church Girds for Battle

By Reinhold Niebuhr

WHILE the newspapers have brought little information on the church controversy recently, it would be wrong to assume that the state has succeeded in quieting the religious opposition to its totalitarian claims. The indications are in fact that conflict will break out with new force this fall and winter. The nazi party or at least the radical wing in it is more determined than ever to subject the German youth to an anti-Christian education and the church is determined to resist this effort.

Education is Issue

The new battle is obviously to be fought on this issue of the education of youth. The state and the party are using every conceivable form of pressure to force all young people into its official youth organization, the "Hitler Jugend," of which Balchus von Shirach, one of Rosenberg's closest collaborators, is the head. Rosenberg's anti-Christian doctrines are thus brought directly into the vast educational program of the party. Shirach declared several months ago: "Who are the enemies of our Hitler youth? They are the fanatics of faith who still turn their eyes wistfully upward while they crawl on their knees and spend their time in prayer and church attendance. We Hitler youth have only contempt and derision for these young people who still run to their Catholic and Protestant clubs and devote themselves to ridiculous and superfluous religious emotionalism."

One cannot read these brutal attacks of the nazis upon the Christian religion without a certain degree of pity for the great majority of church people in Germany who preferred fascism to radicalism on the ground that it would save a Christian civilization from "cultural bolshevism." They now know, though somewhat too late, that the cultural anarchism of lower middle class life, expressed in fascism, is as inimical to historical Christian values as the cultural nihilism of dogmatic Marxism.

Youth Renouncing Faith

Under the pressure of party propaganda many young people capitulate completely and renounce the Christian faith. The case of a former leader of the student Christian movement was reported to me, who declared to his former comrades: "For some time there has been a war in my soul between my Christian faith and the new religion of the nation. I am bound to confess that the new religion has won the battle. It offers me an immediate sense of solidarity with my comrades and an ideal for which I can give my life, more persuasive and captivating than I found in the Christian religion."

It may be that the issue of this particular battle was determined by the too pessimistic and negative character of the prevailing Lutheranism of Germany and its consequent failure to offer young people a positive task and a religion with a socio-moral content. It may be that young people are always naturally inclined to political religions with their immediate goals and their utopian illusions. A certain degree of mature disillusionment is required for appreciation of the Christian religion in its more classical form, with its skeptical attitude toward the ideal pretensions of every political panacea. Or it may be that the general decay of Christian faith in western civilization inevitably prompts the emergence of these quasi-religious political devotions which appeal particularly to young people because of the greater dissipation of traditional religious inheritances and a consequently greater religious vacuum in their case. At any rate the young people of Germany are becoming as prevailingly un-Christian as those of Russia.

Church Resists Trend

Nevertheless the German Christian forces have both the opportunity and the capacity for greater resistance than those of Russia. The church is girding for battle on the issue of youth education. Several weeks ago Reverend Paul Humburg of Barmen preached a sermon in which he challenged the government on its youth program and called upon Christians everywhere to resist. Humburg, who is one of the leaders of the confessional synod (the group in most intransigent opposition to the government), was unable to speak at a great church conference (of which he was president) held in Stuttgart at the end of July. The government had denied him the right to speak anywhere but in his pulpit because of this sermon. Nevertheless the sermon has been printed and has been circulated in hundreds of thousands of copies among the faithful by the confessional synod pastors.

If one turns from the youth problem to the general church situation one finds that the church-state battle is in a momentary lull. The reason for this is probably that the ranks of the confessional synod have been split by the refusal of the Lutheran church authorities to support the synod in its uncompromising opposition to the government. The Lutheran bishops and the nine Lutheran provincial synods have formed a "Lutheran council" under the direction of Dr. Breit and a former secretary of the Student Christian movement. This council stands between the confessional synod and the state ministry, which governs the church through a committee of pastors appointed by it and of which the venerable Dr. Zoellner is the chairman. The council is not willing to denounce state control as such. It feels that the confessional synod is prompted by Reformed rather than Lutheran principles in its opposition to all state control. On the other hand it is prepared to resist all anti-Christian tendencies of the state and to make common cause with the confessional synod whenever the issue of paganism versus Christianity is raised. The partial cooperation of the Lutherans with the state

controlled church committee has had at least one favorable result, though it has lessened the force of the Christian challenge to the government. It has driven the "German-Christian" semi-paganism completely out of the official church. This bastard form of Christianity has lost its influence to a great degree and is now confined to a few provinces such as Thuringia and Mecklenburg.

Confessional Protest

The confessional synod on the other hand feels that the anti-Christian elements in the party which controls the government are so predominant that cooperation with a Christian committee appointed by the government is impossible because it confuses the issue and betrays into a false peace. The leaders of the confessional synod recently sent Hitler a protest against various tendencies in the national socialist movement. The protest, which has been completely suppressed in Germany and is only surreptitiously circulated, is probably the boldest document penned in Germany in recent years. It is rumored that Hitler walked out of the room while it was being read to him. He has not answered it.

In the first section, Hitler is asked whether he will continue to countenance the ambition of the party to de-Christianize youth. Numerous documents are quoted to prove that animosity to Christianity is really a part of the official program of the party. Next the party and the government are accused of disturbing the peace of the church under the pretext of forcing a new unity upon church life. Hitler's attention is called to the fact that 700 pastors have been imprisoned since March, 1935. Perhaps the most daring sections of the document insist that portions of nazi faith are completely incompatible with the Christian religion, as, for example, pride of race and anti-Semitism.

Another section protests the use of oaths, particularly those used to bind young people not only to Hitler but to the leader of the youth movement. Attention is called to the fact that all oaths of loyalty among Christians are subject to the reservation that we must obey God rather than man. Another reason advanced against oath taking is that many party leaders have declared that there is no law above the needs of the nation, thereby suggesting that oath-bound followers may be asked to do what conflicts with their conscience.

Condemns Hitler Worship

The final section of the protest deals with the cornerstone of nazi religion, the deification of Hitler and of the nation. The pastors write: "Our nation threatens to defy the restraints which God has placed on human ambition. It wants to make itself the measure of all things. That is human arrogance which is rebellion against God." After quoting party leaders who speak of Hitler as mediator between God and the German people, the document declares: "We express our anxiety over the fact that the Fuehrer frequently is accorded a veneration which belongs only to God. His opinions have become norms not only of political decisions but of questions of morality and law."

It will be generally recognized that this appeal is in the best tradition of Christian resistance to secular power. It reminds one of Thomas More's defiance of Henry VIII. Furthermore there is still real public sentiment in the churches behind the stand of the clergy in spite of the insinuation of the nazis that the church controversy interests only the clergy.

In the northern parts of Germany so much lay support has been won for the confessional position that it is possible they may support a completely free church by voluntary contributions. Many of the leaders anticipating another bitter conflict with the government think such a free church will be formed and confidently expect to get sufficient support for it.

Situation in South Germany

In the south the Lutheran church united under its trusted provincial bishops has not felt the full force of the controversy and the laymen are therefore less aware of the importance of the struggle. It is not likely that a free church will either be formed or could be supported there. Nevertheless in the great congress of church people held in Stuttgart at the end of July thousands gathered for a period of five days to hear weighty lectures on Christianity and modern paganism. Many of the lectures were pointed directly at nazi ideology and contained warnings against the sinful pride and national arrogance involved in present racial world views. These "palpable hits" were received with obvious satisfaction by the assembled multitudes. Furthermore the tremendous increase in church attendance particularly in the churches of the confessional pastors indicates general lay support for the protest in all parts of the country.

The last word in the church conflict has not been spoken. There will be new crises and there may be additional defeats but there are bound to be triumphs also, for the church has a new vitality. The only disquieting factor in the situation is that the confessional synod has been driven by the exigencies of the struggle into a dogmatism which may become a new peril to the vitality of Christianity.

Answer

WHAT though futile yesterday
Mock tomorrow in today?
Blood that pulses swift or slow,
Brain whose orders yet may go
Even to reluctant tissues,
Spirit vibrant still to issues
Nobler than itself—a spark
Burning in the ominous dark
Whose existence proves its use—
These I count enough excuse
Eager, curious, to explore
Each tomorrow's something more;
Confident the last shall be
Adventurous eternity.

EDITH KENT BATTLE.

From Spring to Spring

By Clarence Seidenspinner

IT IS IMPOSSIBLE to remain in the study with the mercury going up to eighty degrees on the first warm day in May. I hurriedly change my clothes and run down to the lake to get a boat. At first I just lie in the boat enjoying the soft splash of the water against the prow. It is the most elemental and beautiful of all sounds and I am reminded of the ancient Greek poet who knew that the sound of the sea could wash all human ills away.

Winter is too long, I reflect. Day after day of zero temperature and week after week of leaden skies and on every hand the stretches of monotonous snow endanger not only the body but also the spirit. It loses verve and spontaneity, functioning at last as any old automaton might. But today the long process of recovery begins. One has only to relax in the warmth and in the loveliness of the water endlessly splashing the prow.

The willow leaves are suddenly out. Yesterday the branches were bare, but today their green filigree encircles the lake. From the bottom of the boat I look up to see the sun high-lighting this new lace with brilliant yellow. Fluffy white clouds drift quietly against the light blue sky of May. Dear God, a pike jumps a silver bow not three feet away, returning to the water with a splash, the ever widening circles leisurely reaching beyond the boat. I take off my shirt, strip to the waist and let the warm sun beat on my white flesh. By the end of summer I want to see water glisten on my bronzed body. This will come. Now I sit up and take a vigorous row, returning to the house with pulse accelerated.

A visitor is waiting to see me. He speaks of his aunt who has lost her money and who is now living with him. Of course, he is glad to have the old woman around, but his wife objects, particularly since it is a case of pure charity and they can't afford that.

I look out of the window and see the sleek new model of a comfortably priced car.

Pastoral Duties

Arrangements have been made to take the aunt to the poor house where she will feel at home with the other nice old ladies. She is blind to the opportunity, however, and stubbornly refuses to go. Will I be so good, therefore, as to call upon her and persuade her that by this move she will be happier in the end, that it is made solely for her own welfare?

Selfish pigs, at least they might have put the old woman in a home. Like the aunt, I am stubborn and refuse to visit her with suave words and persuasion. They take her nevertheless. In two weeks she gets pneumonia and I hurry out to give her the blessed sacrament. Though neither she nor the family were members of my parish, I bury her, and get no thanks.

I reflect upon selfishness and generosity. Much of the year my mind is free from these thoughts, but never in May, for during that month we make our annual financial canvass. A little girl has been saving her pennies for a bicycle and she puts them into an envelope and turns them into our fund. All night I feel bad about this. One couple with three children and a meager salary give well over ten per cent of their income to the redemptive agencies in our town. A stenographer gives us twenty per cent of her salary and tells me that she wishes it could be more for our program gives her such satisfaction. A young couple load their home with heavy furniture, buy a car, join several clubs and turn us down flat.

We break the monotony by seeing a play. A university fellowship sends people over to show us "Murder in the Cathedral" by T. S. Eliot. The women of Canterbury in speaking chorus utter melodic lines of sheerest poetry. They rise and fall like an ancient chant, now dividing into two-part speech to witness the struggle between beauty and ugliness, hope and despair; now uniting again with the ascendency of a dominant passion, always given richness of timber by the minor overtones of a rebellious contralto. Never have I heard such choric lines of exquisite beauty. Nor was the work of Thomas Becket, the priests, knights, tempters and other characters without merit. T. S. Eliot, you have given us something fine, something human. You have stepped across the barriers of subtle sophistication to the original bardic energy of your own true self.

June Nights and Summer Days

The warm June nights dissolve all weariness. Evening after evening we walk up to the bridge to rest in the presence of a magnificent view. Like a colossal proscenium arch far out on the islands the dark silhouettes of trees support huge masses of clouds all glowing with diaphanous red. Beneath the cool water great cauldrons of fire send out their flaming color in every direction, concentrating in splendid essence of gold beneath the dark arch. All the while a new silver moon hangs in the western sky.

We pinch ourselves and declare that these things are impossible, that this is the light never seen on land or sea, that such sights exist only in the minds of mad poets. But day by day our weariness disappears and night after night we see the same streaming colors. And when visitors declare that this particular view is incomparable we know that we have not been deceived.

The summer is very satisfying. There are no speeches to be made, no classes to conduct, no committee meetings to attend, only the weekly sermon to preach. Now is the time when I get my fill of reading and writing. Through the long mornings I read Bergson, Wieman and the other philosophers. Last year it was the church historians. In the afternoon it is fun to let the ink drip over the paper, to write long pages in the journal, or write out in full last Sunday's sermon, or even to try the hand at an article. Everyone is away

vacationing and the blissful days are almost without interruption.

Sometimes we get into the car and drive around the lake for a swim and a sun bath. Sometimes we make sandwiches and potato salad for a picnic. The salad is full and crisp, fresh things from the garden: radishes, onions and cucumbers all set in a bowl of large, green lettuce leaves with sprigs of parsley decorating the top. We planted the vegetables, watched them grow, kept the weeds from their roots, and now they taste very good. Sometimes we roast bratwurst over a slow charcoal fire and then put them between big German rolls. This also, tastes very good. While Dorothy lies under a tree reading, I try my hand at a water color. The result is always discouraging, but I am forever hopeful about it. One bad sermon puts me under for days, while after each bad water color I declare, "Hang it, we're coming out here tomorrow."

Conference and Recovery

My clericus meets during the first week in September, and it is during this conference that I feel very low. We spend nearly a week together listening to speeches and debates which often confuse the basic issues of our discussion and slow up the business which otherwise could be transacted in a day. There is much pious talk, an endless amount of praying, benedictions after every meeting and far too much emotion at all times. One wag declared to me, "Spinner, all this conference needs is to have the two of us seated on the platform doing our thinking out loud." Many of the assembled brethren would like better jobs. As a result, there is much talk with the bishop and his superintendents, and perhaps there is some misrepresentation of one another to the bishop in spite of our pious jargon, and perhaps there is something in the nature of wire pulling that goes on. Formerly I was utterly dejected after each conference, but now I take it more easily, count it as one of life's little inevitables, and accept it as the beginning of the winter.

Ted says, "Let's all jump into the car and drive up to Ephraim to get this conference out of our systems." Dorothy and Edna readily agree. We drive up through Sturgeon Bay into Door County where the bright red cherries come from and where the temperature is always perfect. We reach Ephraim at twilight. It clings to the base of the cliff and mirrors itself in the bay like those Norwegian villages you see in the travel posters. The lights are dancing on the dark water, the little white church spire is silhouetted against the crimson sky, and the great bluff across the bay casts a long black shadow on the water. We dine on baked lake trout and then take a walk along the bay. Recovery begins at once. Far into the night I lie on the bed and listen to the endless wash of the waves on the shore. No music I have ever heard satisfies my heart as does the sound of water. I remember my childhood and my days at school on the shore of Lake Michigan. Always the sound of the waves endlessly washing the shore, the damp smell of the lake and the drone of the fog horn. By morning even the memory of the conference has gone. I am ready for the new year.

There is something exhilarating in Sunday morning worship on these brilliant September days. Everyone has returned from his vacation and is anxious to swing into the pattern of the autumn. Summer is definitely over and the season has begun. The church is full of people when the choir reaches the entrance at the rear of the nave. It is thrilling to walk at the end of the black-gowned procession, singing, "The church's one foundation is Jesus Christ, her Lord." We enter the chancel and I proceed with the service. At last I step into the pulpit to preach the sermon that will establish the tone of the new church year. I discuss the whole matter of the church and the world, suggesting that the function of the church is not only to fortify the individual so that he may live happily in the world, but also to clarify the patterns for the new world now in the making, in order that human life everywhere may have its maximum opportunity for knowing goodness and happiness.

Preaching is a deeply moving experience for me. The delivery of a lecture or an address is in no way comparable to preaching a sermon. I have done both many times and am always fatigued at the end of a lecture, but I am marvelously exhilarated at the end of a sermon.

We know that autumn is here because the street lights and the beams from passing autos reflect their yellow light on the wet pavements all splashed with colored leaves. One time we lived in the country and autumn came without our being aware of its arrival. Then we drove a friend to town and realized with a start that the fall had come. The leaves on the branches of the long avenue of trees were thinning, the pavements were glistening wet in the glare of the lights and the car was ready to skid whenever one stepped on the brake.

These days I am at work preparing my lectures on contemporary literature. My study becomes all roseate with the poetry of Edna St. Vincent Millay and Wallace Stevens. What fun in class I shall have with the chaste sophistications and deep wisdom of the latter. How beautiful the measured iambic pentameters of Edna Millay will sound when read aloud. I read Thomas Mann's "Magic Mountain," his "Buddenbrooks" and his "Joseph" cycle. I glory in the insistent ideas of Ludwig Lewisohn, in the keen edge of his criticisms and in the perfect style of his "Golden Vase." I read Joseph Hergesheimer and Willa Cather for their fine objectivity—and James Joyce to see extraordinary talent fructify into triviality.

If Winter Comes

The door bell rings furiously at three-thirty on Sunday morning. I look out of the window and a stranger shouts that Joan is dying and wants to be baptized. Hurriedly dressing, I accompany the man four miles into the country. Joan is in bed enveloped by ice packs. She is only twenty-three years old, a pretty girl, but her fingers are blue and stiff for she is bleeding to death from acute indigestion. I fear that she is going to die at once. "Do you want to be baptized, Joan?" I ask. "In the name of the Father, and of the Son, and of the

Holy Spirit." She closed her eyes. Her sweetheart sobs and her mother is utterly undone. By the time I reach home the girl has died. The next night I go into the city to hear the Chicago Symphony orchestra in order to forget it all, for I had been unusually upset by the experience. I cannot see a youngster die without suffering intensely myself. I seek solace in watching Frederick Stock direct, and remember the storms and lights that played upon his face when he swung the baton for our chorus at the North Shore music festival.

The Junior guild has hung huge cedar wreaths between the windows, the altar is decorated with red poinsettias, the nave is lighted with myriads of flickering candles, and as I enter the church I hear trumpeters playing carols from the tower. The age-old festival is here again. I break the bread, pass the cup and repeat the mystical words. The ancient hymns awaken lingering memories and bring a wide peace to the heart. Tomorrow the sun will come up earlier and the day will be longer.

The folks back home take a chance on the weather and drive down to spend the day with us. They come laden with holiday packages in white and hollied tissue tied with red ribbons. We sit around the glittering tree and have much fun opening the packages, discovering the ties, handkerchiefs, books and cookies. Mother always bakes a great batch of German Christmas cookies: cinnamon stars, springerle, pfeffernusse and butter backe.

Spring Is Not Far Behind

Dorothy announces dinner and we rush to the holiday table. A big ham has been cut and decorated to represent a boar's head. Sprigs of holly stand out from the ears and a red apple is stuck in its mouth. The family shouts with surprise. The table is laden with every good thing and Dad eats like a trooper. We tell the old stories of the many precious Christmas days at home in the long ago. When Mother gets too sentimental we poke sly fun at her and the crowd hoots at her embarrassment. After dessert we sit at the table munching Christmas cookies and bringing the bright anise, cinnamon and lemon stick candy to sharp points.

I tell Dorothy, "Next year we are going to transfer to Illinois or Ohio or some place south of here. These winters are unspeakable. Do you realize that the mercury hasn't crept above zero for nine days? How can a man do his work and keep well or find happiness in life with weather like this?" She says nothing, for she heard the same threats last year.

Nevertheless, I yearn for the freedom and the warmth of summer. I retreat to my journal and to the fortifying power of memory. There was that cabin, miles from town, on the shore of Lake Michigan, in which I spent a few days last August. It was good to be alone for this brief time. The moon came up with its golden grandeur, spraying the long dark clouds with pale gold and pouring its cold color on miles of eager water. Long ago I had learned the wisdom of lying on the beach to watch this eternally wonderful rise of the moon, and when I went to bed that night with the sound of the waves in endless undulation I was aware that all wounds were healed. The next day was warm and bright. I walked miles along the beach, the sun penetrating to deepest tissues. Now and then I would plunge into the lake, the cold water tingling every inch of flesh. In the afternoon I tried to do a water color of the old, red fish shanty and wished that I had the skill to paint the glistening, bronzed bodies of the children who were playing tag on the beach.

Every Easter it is the same. The service is crowded and very thrilling in its way, but I am glad to get it over. Flowers fill the chancel and the new, white candles gleam in the background. The organ plays triumphantly and when I enter the pulpit I feel that I am but a voice through which the faith of nineteen adventurous centuries is speaking. What new idea can I state on Easter morning? I can but repeat what prophets and priests have retold with endless variation for hundreds of years, "I am the resurrection and the life." In the afternoon I go back to the church and sit alone for a long time. The lilies on the altar are ever so white and lovely. After all, my people are friendly and kind, even ambitions and sometimes desperately in earnest. Winter is over and the new spring is here. Dear God, I am glad to be alive.

God In Harlem

By Frank S. Mead

I like to watch a good four-flusher work. . . . Carl Sandburg.

LAST NIGHT, I shook hands with God and watched him eat. He seemed quite human, quite like the rest of us, in the way he handled his knife and fork, and I might have thought him to be just a man had it not been for the buxom woman at my side who kept shouting: "Father Divine, he God. God Almighty. He never born. He never die. God Almighty. Oh, my God, my God. Thank you, Father. It's wonderful." And five hundred others, black, brown and white, echoed her words in a tireless, monotonous chant for three solid hours while they waited in the hottest basement in Harlem for God to honor them with His presence.

From eight to eleven, they were in the jaws of expectation; from eight to eleven, they screamed out their love of Father to the accompaniment of tunes borrowed brazenly from old gospel hymns and hot-stuff jazz. There were parodies on "My Buddy," "The Music Goes 'Round and 'Round" and "I Surrender All!" They danced as they sang; some closed their eyes and swayed gently, where they stood; some twisted their bodies and flung themselves all over the place with a wild African abandon that would make the dance of a whirling dervish or a movie cannibal look like a snail's minuet in slow motion. They never wearied of it. They never slowed down. It was a continuous show. A seventeen-year-old girl went swirling around the room with her eyes clamped shut, careening into tables and breaking chairs and smashing china

and tumbling to the floor with a crash that must have been heard in Times Square. Her sisters pulled her to her feet and sent her whirling on. They shouted. They made a tom-tom patter with their feet. Their eyes burned and their faces wore a sickly, jungle grin. When they caught sight of Father coming down the basement stairs, they piled scream on scream: "God. Oh, God. Father, Father, Father."

Enter God

Father entered swiftly, with a Joe Louis shuffle. Indeed, the more we watched him, the more we thought of the Brown Bomber. Father is a bit surly. He seldom smiles. His eyes are small, quick, the eyes of a frightened rabbit plus a glint of white steel, eyes that never linger for meditation, eyes that leap, flit, dart. He is nervous. His hands jab with the salad fork. He searches the room for strangers, visitors, spies, unfriendly critics. He finds them, measures them instantly with a cold, half-hostile glare, looks away again.

He regards the leapings and writhings and shriekings of his devotees with an icy impassivity. He neither encourages nor discourages them; he ignores them. A rapt-face youth leaps to his feet with a story of rescue and conversion that would melt the heart of a Tom Paine; Father doesn't even look up to see who he is. Father reaches for a biscuit while the youth raves on. Father waits. Waits for his opening, à la Louis. He never misses an opening, which is something of an improvement on Joe.

Once he finds that opening he lunges; he is on his feet like a cat. They cheer and he pauses, waiting, his eyes down and his arms hanging limp; the instant the last cheer has died, *completely* died, he comes alive, shoots out clipped words that fly like bullets. He feints with a long, meaningless tirade until his hearers are off guard in their effort to get what he's driving at; then he snaps in a Divine platitude on love or peace or race prejudice that is as sure-fire with his audience as mention of Plymouth Rock or the Constitution is sure-fire at the crossroads on the Fourth of July. God knows his audience; he plays with it, as a cat with a mouse, as Louis with Carnera. He feints, jabs, wastes no time. . . .

Poverty and a Rolls-Royce

He catches them off guard, but never yet has he been caught with his guard down. No Schmelling among the G-Men or the barristers has yet turned up to prove anything wrong in this man or about him; he laughs at lawyers and mocks at magistrates. He's just an apostle of poverty trying to help the poor. The rentals on the buildings in his Harlem Heaven may come to some $300 a month; his "angels" (who have given everything to Father, including their weekly wages) and his "children" (who haven't gone quite that far, yet) may pay in some $200 a month to live in the buildings; he (or his angels) may have invested some $30,000 in farm lands upstate; he may ride in a Rolls-Royce or in a $15 an hour airplane; he may pay cash bail of $1000 or more when he is haled into court; he may receive nobody knows how much from a follower and then let that follower be buried in potters field quicklime (and that has happened here)—but he hasn't a cent, and he can prove it. He may have a garage on 144th street sheltering seven busses, nine trucks, five limousines; he may run a chain of groceries, barber shops, tailor shops, restaurants, huckster wagons and coal wagons, but—he is poverty's ragged child when he stands before a judge. He may have an income (as one observer estimates it) of $20,000 a week, but just try to put your finger on any of it! No, said an angel last night as we talked about this, no, Father had no money. He gave away everything. Where did he get this everything? Why, in . . . heaven.

Wordy but Weary

Well, he gives away a lot, no mistake about that. He spreads a sumptuous table, does Father Divine; he feeds the faithful all day every day, and every night, half the night. There's always food here, good food, free food for the angels and food "at cost" for the children. He gives them beds to sleep in and clothes to wear and the high privilege of gazing upon the sacred countenance and listening to the most moronic jargon of holy nonsense ever passed out in the name of religion, when he "preaches." They love it.

They love just to look upon him; no disciple ever looked into the face of Jesus Christ in more rapture and awe than these in Harlem look into the face of Father Divine. It struck us, as the evening wore on, that any one of them would kill himself or bomb the President if he asked them to. Listening as he talked to them, it was hard to know how they got that way. He says nothing. As a preacher, he's Public Failure Number one; theologically, there is no rhyme or reason in him. He told them last night that "relaxation of the conscious mentality is the super-mental relaxativeness of mankind," and they cheered. He told them that heaven was "tangibleateable," and that wasn't all: it was "not only tangibleated, but as tangibleateable. It has been tangibleated, and it can be retangibleated: it can and will continue to materialize, and repersonify, rematerialize and repersonify, for the great materializing process is going on!" The children and the angels nearly tore the place apart over that one. He went on like that for a full half-hour. There were not a half-dozen sentences in his whole "address" that made sense. A teacher of sixth-grade grammar would have fainted under it; a teacher of theology would have gone stark, raving mad.

We shook hands with him on the way out; we touched the right hand of "God" and we were not lifted up nor strengthened. He said "Peace," but there was no peace. There was only the memory of five hundred stupefied fanatics at the beck and call of a five-foot-two master of ecstasy, bluff and guile; five hundred of the lowest order of intelligence to be found anywhere in the country; five hundred who would have been found that night in amusement parks or honkey-tonks or nickelodeons were they not found here. Five hundred of the most underprivileged and uneducated we have ever seen under one roof. They would have to be that to stand it.

This God in Harlem is a hypnotist, but he seemed to us a hypnotist who was growing a bit tired of his act. A little bored with it, a little fed up with a game he had started and could not stop. His eyes closed now and then, and his head fell on his breast; one of the children told me God wasn't asleep, but just away; maybe so, but it looked suspicious. He was surely half-asleep after he had eaten his fill, while his worshipers sang their glory-songs and sought the path to heaven. He glared up at one of the loudest of them with a sizzling look that said plainly, "You poor fool!" He seemed like a God who was just going through the motions that had become the standardized expressions of his role, and who would like to chuck it and get a job running an elevator.

But why should he do that?

BOOKS

The Making of a Communist

JOHN REED: THE MAKING OF A REVOLUTIONARY. *By Granville Hicks. The Macmillan Company. $3.50.*

I READ this book about three months ago, when it was published. It is the kind of book one cannot leave lying around unread. What with one duty and another, the reviewing of it has been delayed. And then I set down the caption, "The Making of a Communist," without remembering, until I reopened the book and saw it, that the subtitle was practically the same. Perhaps that suggests how appropriate the caption and the subtitle both are. As the story of a vivid personality who lived through an extraordinary variety of experiences, the book is more interesting than, say, "Anthony Adverse" or "Sparkinbroke" or any other top-class novel. But as a case study in the making of a thoroughly red radical, it is important. It deserves thoughtful reading both by those who desire, and by those who deplore, the making of red radicals.

John Reed was born of wealthy parents in Portland, Oregon. He went to Harvard, where he was not radical enough to join the Socialist club, of which Walter Lippmann was president. He died in Moscow at the age of 33, in 1920, and is buried in the Kremlin among the most honored of the communist dead. His book on the bolshevist revolution, "Ten Days That Shook the World," is a national classic in Russia.

Reed went to Harvard but never became a "Harvard man." He was unassimilable. By sheer literary ability he battered his way through some of its most carefully guarded gates. He wrote copiously for the Harvard Monthly, was an editor of the Lampoon, and was taken into the "Hasty Pudding" because it had to have him to write the lyrics for its show. After a wild fling for a few months in Europe he settled down in New York as a free-lance writer to crash the gates of the big magazines as he had of the college periodicals, and he did—Collier's, Century, Smart Set, Forum, American and the Saturday Evening Post, all within a year. Lincoln Steffens became his friend and mentor, so far as anyone ever was his mentor. (The book is dedicated to Steffens.) What seems to have been a turning point was a visit to Paterson, New Jersey, where a strike was in progress. He went as an observer because he had heard Bill Haywood talk interestingly about it, became a picketer, and had his first view of the inside of a jail. They let him out quickly enough, because influential New Yorkers made such a fuss, but Reed was already on fire from what he had seen of the treatment of strikers and he would not stay away. He learned then and there how to work with workers who were fighting for what he thought were their rights. And he learned it partly from Bill Haywood. Followed a curious romantic interlude in Italy with Mabel Dodge (now Lujan), but he did not sleep long enough to have his locks shorn.

He went to Mexico as a correspondent and rode with Villa, whom he admired—within limits. The war broke out, and he saw it from both sides as a newspaper correspondent. It meant nothing to him, except a senseless and ghastly blunder, a capitalists' war all around. He thought it meant nothing to the men who did the fighting. A "war for liberty"—with tsarist Russia for an ally! He had no preference as to sides. In any case it was "not our war." By this time he was a socialist, but he left the party when it compromised on the war. He called Theodore Roosevelt a murderer to his face, when T.R. told of ordering a soldier shot in the Spanish-American war. (Reed and T. R. were both on the staff of the Metropolitan at the time.) He anticipated the Nye committee by writing articles on the munition makers and war profiteers, in 1915.

When the Russian revolution occurred, Reed was in Russia as a reporter. He became a complete convert to communism, and returned to America as a soviet emissary and communist organizer in the United States. From now on there was, figuratively, a price on his head. Almost every liberal and pacifist of every degree has, at one time or another, been accused of being "in the pay of soviet Russia." Well, Reed was. The advancement of communism became a religion with him; he was an evangelist in that cause. Indictments showered upon him. It does not appear that he advocated any specific act of violence for the overthrow of government in this country; but he advocated communism of the Russian type, and communism in Russia was still red-handed from overthrowing a government by violence. Naturally he lived a precarious life. Getting back to Russia was just as precarious, but he got back, and there he died.

This man's political theory, as I see it, was all wrong. But, wrong-headed and socially dangerous as he may have been, there was one of the most brilliant minds, one of the most unselfish hearts, one of the spirits most devoted to the cause of suffering humanity, that our time has seen. Granville Hicks has written the story of that life with great skill and sympathy. It may doubtless he called the official biography, but it has none of the dullness that that term often implies. But then, it would be hard for anyone to write a dull book about John Reed.

W. E. GARRISON.

Books in Brief

THE BIG MONEY. *By John Dos Passos. Harcourt, Brace & Company, $2.50.*

If it is necessary to have any more novels to depict the moral confusion, the economic convulsions and the alcoholic debauches through which a considerable part of young America passed in the years immediately after the war, John Dos Passos can write them as well as anyone. This is an able but, as it seems to this reviewer, superfluous contribution to this field of literature. There are penetrating insights into the workings of the labor movement—the utter devotion of some participants, the

racketeering of others. But in the whole cast of characters it is difficult to recall one who does not get drunk at the slightest opportunity or who sleeps in the right bed with any regularity. The great realist has apparently never noticed that some of the decencies of life were maintained by at least part of the population even during the reign of the bootleggers. Such determined selection of the worst is not realism.

ASTRONOMY FOR THE LAYMAN. *By Frank Reh. D. Appleton-Century Company, $3.00.*

The lay reader is not only introduced to the constellations, nebulae and other celestial phenomena by intelligible text and clear diagrams and illustrations, but he is reminded also of a multitude of literary allusions. The poets have been star-gazers, and the astronomer who wrote this book has been pleased to see the stars through the poets' eyes as well as through the telescope.

THE LIVING GARDEN, OR THE HOW AND WHY OF GARDEN LIFE. *By E. J. Salisbury. The Macmillan Company, $3.00.*

Primarily this is a book for English gardeners. American amateurs may need other guides to supplement this, but very little of this will be wasted for them. What the author has to say—and does say in pleasing style and with scholarly competence—has to do chiefly with fundamental principles and with facts about flowers and the art of raising them that are as true in one country as in another.

ELIZABETHAN WOMEN. *By Gamaliel Bradford. Edited by Harold Ogden White. Houghton Mifflin Company, $3.00.*

Though this volume was put together after Mr. Bradford's death, it is not a basket of sweepings from his workshop, as posthumous miscellanies often are. It is a volume as orderly and unified as any of this great biographer's works. Specifically it should take its place on the shelf beside his "Portraits of Women" and "Portraits of American Women." Here the theme is woman in general and certain women in particular in the age of Elizabeth and in the writings of the Elizabethan dramatists and poets. The opening chapters deal with the social structure and with the education, home life and social life of women in England at that time. Three plays about Cleopatra give opportunity to include "the serpent of old Nile" among Elizabethan women. (Besides, there was something a trifle Elizabethan about her.) The final chapter, on the women in Spenser's "Fairy Queen," is one of the most delectable things Bradford ever wrote. He was a great artist in the understanding of personalities, a sympathetic and penetrating interpreter of motives and characters, and a scholar who, knowing and using all that others had written about his subjects, never allowed his own good judgment to be warped or submerged by his erudition.

MONOGRAM. *By G. B. Stern. The Macmillan Company, $2.50.*

Asked by her publishers to write an autobiography, Miss Stern has produced a running flow of delightful reflections based on incidents in her life. This is a book for the leisurely minded, rather than for those who prefer swift moving, chronological narrative. Yet the author has an order of her own. A souvenir of the Grand Canyon sends her immediately into a dissertation on the subject of snobbery, which leads to a discussion of the Fabulists and thence to an interpretation of the work of Jane Austen. And it is all entirely logical. Miss Stern expresses an aversion to being whimsical, but she very often is.

PARNELL'S FAITHFUL FEW. *By Margaret Leamy. The Macmillan Company, $2.50.*

The fateful year for Parnell, for more than a decade the leader of the Irish parliamentary party and the idol of all who fought for Ireland's liberty, was the year 1891. He died in October of that year, but that was incidental. What made it fateful was the great scandal which was sprung eleven months earlier. Everybody had known about his relations with Kitty O'Shea for years, it seems; but nobody gave much attention to it until the lady's legal husband, who had also known the facts all along, was urged by English enemies of Irish home rule (this is Mrs. Leamy's story) to make Parnell correspondent in a divorce suit. And even that provoked no immediate turning against the leader, even by the priests and bishops, until Gladstone had issued his manifesto refusing to have anything further to do with him. Then they deserted him—all but a "faithful few." This book, by the widow of one of the most faithful of those few, is a tribute of loyalty to the lost leader and of affection to her husband, who was poet as well as patriot.

CORRESPONDENCE

Rereading Old Favorites

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue *Quintus Quiz* has made a strong plea for the rereading of our favorite books. Hoping that other readers will follow I venture to send you the names of three which head my list. They are "Pilgrim's Progress," "Beside the Bonnie Briar Bush," and "My Opinions and Betsey Bobbet's." To furnish a backing for my literary eccentricities I may mention that Barrie in his childhood days spent hours laying out the scenes of Christian's journey in the sands of his garden. The compiler of the "Woollcott Reader" tells us that he would avoid neighboring with a man who was not enthusiastic over "A Doctor of the Old School." For my third selection I fear I can bring forth no literary support; the book which I read in the seventies is doubtless long since forgotten. We will look in vain, however, among recent writers for a combination of humor and philosophy which will compare with that given us by Josiah Allen's wife.

University of Maine, Orono, Maine. JAMES S. STEVENS.

The Preaching Moratorium

EDITOR THE CHRISTIAN CENTURY:

SIR: It would certainly seem that the Rev. Dr. Frederic S. Fleming of Manhattan's venerable Trinity church has touched on truth when he makes the statement, "Truly the miracle of the church is the patience of the laity." But it would also seem that he has missed the vital spot in this problem of mediocre preaching.

A vacation from mediocrity will surely not guarantee better quality upon resumption of activity. Dr. Fleming calls for a moratorium on all preaching for the period of a year. What the churches need in the pulpit is a new conception of the mission of that office—not a vacation from orthodox trash, and an inevitable return to the same. The spiritual needs of people do not go on a vacation. What is required is a truer understanding of these needs on the part of pulpit incumbents.

La Grange, Illinois. ROBERT R. HUME.

Early English Translations

EDITOR THE CHRISTIAN CENTURY:

SIR: In your "Question Box" of Aug. 12, I find the following statement: "In English there were translations of such portions [of holy writ] as the gospels, the psalms, etc., made by Caedmon, Bede and King Alfred into Anglo-Saxon, Anglo-Norman and Early English."

This statement calls for correction in several particulars. Caedmon made no translations. He knew no Latin, and in all likelihood never learned to read or write even in English, his mother tongue

Caedmon's poems (of which only one fragment survives) were based, in part, on the scriptural narrative; if we may judge of them by the surviving fragment, they were not even paraphrases, let alone translations. Bede made an English translation of St. John's Gospel, but it has not survived. King Alfred did not translate any part of the scriptures, so far as I know. The four gospels were translated into English prose late in the 10th century; the anonymous translator (s) did an admirable job; the version compares favorably with the so-called King James version of the 17th century; the Vulgate text is translated accurately. We also have an Old-English prose translation of the first 50 psalms; the so-called metrical psalms are paraphrases rather than translations. It is not clear to me what is meant (in the quotation above) by the terms "Anglo-Saxon, Anglo-Norman and Early English." In ordinary usage *Anglo-Norman* is the name of that dialect of Norman French current in medieval England; I have never before seen the term used to denote any kind of English. *Anglo-Saxon* has a wide variety of meanings; here it seems to mean Old English. The same may be said of *Early English*. Does the author really mean (as he implies) that these three terms are all synonyms?

The Johns Hopkins University, Baltimore, Maryland. Kemp Malone.

The Weariness of Uncertainity

EDITOR THE CHRISTIAN CENTURY:

SIR: You will find enclosed a letter from a former employee, a young Hungarian who came with his family from Europe just before the world war, then a lad of twelve years. As soon as he acquired English, he became errand boy in my flower store and worked for me after school hours all through his high school course. Then the father of his family insisted that they must return to his homeland where he hoped to regain his lost inheritance. Alas for this false hope the returned family found only troublesome times. This is reflected in the enclosed letter from this young man. The lines of this letter clearly reflect the mental state of a young European.

Forest Park, Ill. ANNA GRACE SAWYER.

DEAR MISS SAWYER:

Spring has come again, and although nature is bright and fresh after the winter's sleep, the people of Europe feel none of the freshness, for the strain which we undergo under the present situation here, makes us feel quite tired. Every day we are waiting for the outbreak which will set Europe afire again for a more bloody and anihilating strife than the world war. You cannot imagine what effect this constant strain has on the mind. The strained mind becomes at the end indifferent to all happenings. For two years Europe has been on the verge of plunging itself into a new war. At the first news of such threatening, the people of Europe unanimously cried, "no war." Since then this threat has been kept at a pin point and slowly the minds became indifferent and although it is still "no war!" with the most, many say, "Let happen what will, I'm tired of all this indecision." Then also the press is taking advantage of this fatigue of mind, and is contributing a great deal to bring about chaos rather than clear international understanding. It is a shame that this superflous energy, these enormous sums of money now wasted for armament is not turned to bring about understanding and peace.

Diosek, Czechoslovakia. FERDINAND NEUMAYER.

A Fighting Chance

EDITOR THE CHRISTIAN CENTURY:

SIR: England Under the Terror" of Aug. 5th, is a revealing production. But why the mental confusion and uncertainty? "Labor is not offering any real alternative . . . its criticism carries no conviction." "The general peace groups display as much confusion and inability to settle on a clear cut policy as the Laborites." And, we might add, as The Christian Century since it discovered the futility of peace pacts.

The international situation is clear enough. The statesmen of the world must provide security for their peoples, their homes, their standards of living. Of course, collective security under some kind of league is the only real security, but the nations have shown that they are not yet ready for that. If there can be no collective security there must be an attempt at individual security. A nation may go down fighting, but in a world constituted like ours the pacifist nation will certainly be gobbled up. Our statesmen know that pacifism means destruction, while fighting at least gives a fighting chance.

Let us face the unpleasant fact. The great blunder has already been committed, the dice against peace and for war have already been cast by the rejection of collective security. There remains only bloodshed and death until the nations are in a mood sufficiently chastened to submit to international courts, with sanctions for the occasional law breaker. From now on, the pacifist is a man who stands by and sees his home and the homes of his neighbors violated by gangsters. He is a man who loves his enemies and injures his friends and neighbors.

There is another point at which the thinking of The Christian Century is confused. The millions of peasants and storekeepers in China will attain a higher standard of living under the settled government of Japan than under their own weak leaders. The same is true of the Ethiopians under Mussolini. If the lot of the common people is improved, what else matters?

First Baptist Church, Eaton Rapids, Mich. E. A. KELFORD.

The Question Box

What is the meaning of the word "law" as used by Jesus in Matthew 5:17? H.B.H., Syracuse, N. Y.

THE reference is to the current Jewish law based on the so-called Mosaic code of the Old Testament and expanded by the comments of the scribes in the rabbinical schools of Palestine. It was the conviction of Jewish teachers of the times of Jesus that the institutes embodied in the Torah, the "five books of Moses," contained all the wisdom of the past and had been transmitted to the great law-giver through ranks of angels directly from heaven (Acts 7:53; Hebrews 2:2).

The Jewish view held that the law was delivered in three sections, the first to Moses in person on Mt. Sinai (Exodus, in part), the second in the wilderness in the form of instructions to Moses and Aaron regarding the ministries of the sanctuary (Exodus, in part, Leviticus, Numbers), and the third a recapitulation by Moses just prior to his death (Deuteronomy). Modern scholarship has found many inconsistencies in this view, and discovers in the documents clear evidence of a gradual development of the statutes of Israel through many generations all of which were traditionally attributed to Moses. This development seems to have taken the form of certain primitive codes embodied in the "Book of the Covenant" (Exodus 20-23, 34) dating from a period early in the monarchy; the "Deuteronomic Law," a revision and expansion of the earlier legislation, promulgated in 621 B. C.; and the "Priest Code," a still further elaboration of previous laws and associated with the reforms of Ezra (397 B. C.).

"The Law", as currently understood by the contemporaries of Jesus, was regarded as the most authoritative portion of the Hebrew scriptures, and was given a place of priority and reverence in the three-fold classification of the books of scripture—the Law, the Prophets and the Psalms (the remaining books of the collection, among which the Psalms came first and gave name to the series, Luke 24:44). Further elaborations of the Torah were made by Jewish authorities, first in oral and later in written form, from the second to the sixth centuries A. D., and these, called the Mishna or "recapitulation," together with the miscellaneous collection of tradition known as the Gemara, constitute the Talmud, the supplementary Jewish Bible.

It was the belief of the Jews of Jesus' day that the laws embodied in the Five Books of Moses contained all the religious, ethical and ceremonial requirements needed by the Hebrews and their successors, the Jews, and that they embraced adequate direction for all nations who chose to profit by Jewish instruction.

H. L. W.

Fear Shadows European Mind

War in Spain Brings Sinister Rumors—Peace Pledge Union Enrolls World-Famous Leaders

(Correspondence from England)

CHAMPERY, VALAIS, SWITZERLAND, Aug. 6.—Is there anything that can be assumed as true of the European mind? No one can meet on holiday, as I have done, with citizens of many nations without seeing clearly that Europe is everywhere possessed by fear. Each nation has its own distinctive fears but they are all related. That is why a civil war in Spain at once gives rise to sinister rumors. The French press is quickly sensitive to all that may come out of this war. What it seems to portend is a fascist bloc set over against a communist or socialist bloc. The Italians are suspected of something more than friendship with the rebels. France is almost openly warned not to go to the help of the Spanish government or it will have the fascist bloc at its throat. With a curious nervousness all wait to hear what Britain will do. In such a condition the proposed meeting of the five Locarno powers seems only a slight lifting of the clouds. Meanwhile from England comes the news of various speeches, including one from Sir Austen Chamberlain who defined with calculated indiscretion the causes for which Great Britain would be ready to fight. But over all things there rests a dark shadow of fear. What will lift it?

* * *

Frederick Hastings At Ninety-Eight

Frederick Hastings was 98 last week and with all his old vivacity and enthusiasm he preached in the Eastbourne church, of which he is minister emeritus. He has had a "glorious life," to use his words. Until a short time ago he was known as the "cycling parson" but age has made him give up his bicycle and take to a tricycle, a very difficult vehicle according to his account. Hastings is an excellent artist; for many years he served on the London County council; he has ministered in many churches, and traveled all over the earth.

* * *

Peace Pledge Union

It is announced by Rev. "Dick" Sheppard that the Peace Pledge union will now have an organization with headquarters in London. It consists of those who will take this pledge: "I renounce war and never again will I support or sanction another, and I will do all in my power to persuade others to do the same." The names of the leaders are worth noting: F. P. Crozier, James Hudson, Aldous Huxley, Miss Storm Jameson, George Lansbury, Lord Ponsonby, Charles Raven, Sigfried Sassoon, Donald Soper, Miss Ellen Wilkinson, Arthur Wragg. Politics, art, the army, fiction, poetry, theology, preaching, all have their representatives. The first 100,000 enrolled were men; women are now invited to take the pledge. Preparations are now being made for the holding of great demonstrations on consecutive nights in October in all the great cities, and everywhere groups of people will be formed to "train themselves locally in the technique of non-violence."

* * *

A Friend of America

News of the death of Rev. Dugald Macfadyen will be received with sincere regrets by his many American friends. He was a true and practical advocate of closer relationship between America and Britain. It was due to him, perhaps more than to any other, that the society for the arrangement of the interchange of preachers was formed and he gave his admirable skill in organization to this society. In his later years he gave much of his time and enthusiasm to Rotary. He was more than once a liberal candidate for parliament. Those who have known him for many years do not forget his work as a pastor in St. Ives, Hanley and Highgate, or his literary work which included a study of Madam Guyon, for he was also a student of the mystics.

* * *

And So Forth

It used to be the habit of daily papers to start some popular subject of discussion in August. Once it was—"Is Life Worth Living?" or "Is Marriage a Failure?" This year an attempt has been made to discuss the question, "Are the Churches Empty?" The answers are such as might be expected. If their drift is that it is a gross exaggeration to call the churches empty, they do some service. But so far as they call attention to *some* full churches, they are not answering the question which concerns tens of thousands of churches; and so far as they say that all would be filled if they had Gypsy Smiths or "Dick" Sheppards or Campbell Morgans for their ministers, they are entirely irrelevant.

Sympathetic accounts are given in The Christian World of the Keswick convention and the great meeting of the Oxford groups.

The Methodists have decided that Rev. Leslie Weatherhead will still keep the status of a Methodist minister while he holds the pastorate of the City Temple, which is a Congregational church. The press is giving a great deal of attention to this preacher as a psychologist. It is hoped that it will not neglect him in his work as an evangelist for which he is exceptionally gifted.

EDWARD SHILLITO.

Dr. Henry Smith Leiper In Europe

Dr. Henry Smith Leiper, American secretary of the Universal Christian council for life and work, is in Europe attending a number of conferences. Among them are a meeting of the council itself, a meeting of the International Christian committee for German refugees, sessions of the World alliance for international friendship through the churches, the World conference on faith and order and the International peace compaign congress. He returns early next month.

Law to Imprison Drunken Drivers

New Ordinance Imposes Workhouse Sentence, Plans for Medical Tests —Co-op Utilities Project

(Correspondence from Minnesota)

VIRGINIA, MINN., Aug. 14.—Minneapolis recently enacted an ordinance providing mandatory workhouse sentences for drunken drivers. In connection with this provision was the plan to obtain medical examinations for persons arrested for drunken driving. Dr. C. E. Remy, superintendent of the General hospital made the statement that the emergency ambulance could be called whenever an examination of a drunken driver was believed necessary. The ordinance requires that persons convicted of driving while intoxicated shall receive from 10 to 90 days in the workhouse. It is too early to pass judgment on the effects of this action, but it is believed that it will be salutary.

* * *

Dedicate New Light and Power Project

The northwest's first cooperative light and power project, sponsored by the Rural Electrical administration, was dedicated at Litchfield, Minn., recently. It is known as the Meeker Cooperative Light and Power company, and was made possible by a loan of $450,000 from the R.E.A. It is expected to serve 1,000 to 1,500 farms with 400 miles of lines.

* * *

Dr. D. N. Beach to Plymouth Church

Rev. David Nelson Beach, of the First Church of Christ, Congregational, Springfield, Mass., was recently chosen pastor of the Plymouth Congregational church of Minneapolis. He will succeed Dr. H. P. Dewey who resigned last October after completing a 27 year pastorate. Dr. Benjamin Marshall has been supplying the Plymouth pulpit since the first of the year and will continue till October first, when Dr. Beach is expected to assume his duties here. Dr. Beach received his training at Phillips academy, Yale university and Divinity school, and Bangor Theological seminary. He received the doctor of divinity degree from the American International college in 1933. His pastorates have all been in the eastern states.

* * *

Forest Fires

During the past decades forest fires have been one of the grave dangers with which the pioneers in northern Minnesota have had to live. In 1918 a number of small cities and towns of northeast Minnesota were wiped out by the flames, with appalling loss of life. While the decimated forests have greatly reduced the fire hazards in these latter years, there is still enough standing timber to make a forest fire a fearsome thing. The drought of the present summer has increased the danger, and just

now there are a number of fires in this north country. Seventy-five thousand acres of land have been swept over, and nearly 50 farm homes have been destroyed, with considerable destruction of live stock. So far as is known there has been no loss of life. Workers fighting these fires number into the thousands and are recruited largely from the CCC camps and the WPA workers. Red Cross units are active in aiding fire sufferers, and appeal has been made to the Rural Resettlement administration to asist those who have lost their property.

* * *

Church Marks Sixtieth Anniversary

The First Evangelical Lutheran church of Glencoe, Minn., recently celebrated the 60th anniversary of its founding. It is the largest church in Minnesota belonging to the Missouri synod, having a membership of over 2,000. During the 60 years of its existence there have been held in this church 2139 baptisms, 618 marriages and 609 funerals.

* * *

Recent Deaths

The recent death of two ministers has brought sorrow to the Methodist preachers of the Northern Minnesota conference as well as to friends in other sections. The first was that of Rev. Christian C. Hohn, superintendent of the Fergus Falls district of the Northern Minnesota conference for the past year. Throughout the year he had suffered from malignant disease, but with indomitable courage kept at his task till a few days before his death. The second death, occurring a few days later was that of Dr. John F. Robertson, of the First Methodist church of Sioux Falls, S. D., but formerly of the Endion Methodist church of Duluth, Minn. His death came as a result of injuries received in an automobile accident in Canada.

* * *

And So Forth

Rev. Arthur Dinsdale of First Methodist church, Hibbing, Minn., has been appointed by Bishop Magee to the superintendency of the Fergus Falls district, the position made vacant by the death of Dr. Christian C. Hohn.

Rudolph Berlis of Perth, Ontario, has been appointed assistant pastor at Westminster Presbyterian church in Minneapolis. It is reported that he will begin service in September.

The Minnesota District conference of the Walther league, Youth organization of the Synodical conference of Lutheran churches, has just been held at the Immanuel Lutheran church, Mankato, Minn. Rev. Herbert Lindemann of the Church of the Redeemer, St. Paul, is president of the Minnesota district.

Dr. D. Leigh Colvin, prohibition candidate for president, at present in Minneapolis to organize the campaign for that party and name presidential electors, declares that prohibition is a far greater issue than all the arguments between the major political parties.

Hamline university suffers the loss of two men from its faculty: Dr. A. B. Potorf goes to Washington university, Washington, D. C.; and Dr. Paul E. Johnson becomes dean of Morningside college, Sioux City, Ia.

EDWARD W. STODGHILL.

Bishop Attacks Caste In Church

Catholics Meet Opposition in Attempt to Fight Class Privileges—Prepare for 1937 Elections

(Correspondence from India)

NAGPUR, July 24.—Because caste distinctions had been allowed to entrench themselves in the Catholic church by the policy followed by its missionaries in the past of compromising with this evil for the sake of adding numbers to the Christian fold, efforts being made by the present Roman Catholic bishop of Trichinopoly to remove this evil are meeting with stout opposition. Catholics whose ancestors were converted from high castes had been given special seats in the church separating them with railings from the Catholics of lower caste origin. Caste Catholics had been and still are given holy communion before the low caste Catholics. The attempt of the bishop to remove these scandals has even resulted in some of the caste Catholics going to the law courts in the hope that their time-honored privileges will be upheld. But the bishop is threatening the caste Catholics who are resisting his orders with penalization under the church canons. In some parts of South India caste seems to have less chance of fading out within the Catholic church than in the Hindu community. While the Hindus are fast imbibing and giving effect to progressive ideas, Catholics pampered in the past by foreign missionaries and brought up in environments which had long recognized caste distinctions in church worship and parish life, are very slow in giving up what they consider as their sacred privileges.

* * *

Await Stand of Congress

Congress has not yet decided whether its representatives who may be able to secure majorities in the legislatures should accept office. There is a cleavage of opinion in congress circles on that point at present, and it is hoped that a decision will be arrived at at the session of the congress to be held at the end of this year. Meanwhile, congress organizations all over the country are active in election propaganda. Among the other political parties who are in the field, the most important is the liberal or moderate party. Its leaders are also dissatisfied with the provisions of the new Government of India act. But they want to make the best of it and cooperate with the authorities in working it. As one of their leaders said, "the people of India might non-cooperate with the new constitution, but the constitution would not non-cooperate with the people."

* * *

Political Situation

The new Government of India of 1935 is to come into operation April 1, 1937. From that date the various provinces in India will have a kind of autonomy headed by ministers appointed from the majority party. The elections for the different provincial legislative assemblies are to take place in February, 1937, and political parties, including the Indian National congress, are already getting busy for them. The congress at the time of the introduction of some reforms in the government of India in 1919 adopted a policy of non-cooperation and abstained from taking part in the elections. The result was that the field was left free for those who favored the British policy, and in alliance with them the British government was able to enact, through the legislatures, several repressive measures against those of the congress party who adopted the methods of non-cooperation, civil disobedience and *satyagraha* (passive resistance and suffering without resorting to violence or any retaliation), and send them in thousands to the prisons. Many in the congress now think that the policy of non-cooperation was a mistake, and this time they do not want reactionaries to fill the legislatures and work against national interests.

* * *

Misrepresentation of Gandhi and Nehru in American Press

News has come to India of apparently deliberate lies circulated by someone to the American press about a break between Mr. Gandhi and the present president of the national congress, Jewaharilal Nehru. Based on the false reports which appeared in the New York Times, among other papers, the weekly Unity of Chicago wrote an editorial. The New Outlook of Toronto also made use of this report in writing an editorial. When these papers reached India it was found that words which cannot be associated with Mr. Gandhi by anyone who knows him even slightly, were put into his mouth. The Indian editor of a well known Bombay weekly wrote to Mr. Gandhi about this report in the Unity and he received a categorical denial from him, saying that the views attributed to him in the report were a pure invention. Before this contradiction by Mr. Gandhi was published, my attention was drawn to the editorial in the New Outlook and suspecting it was a faked report I wrote to Mahadev Desai, Mr. Gandhi's secretary, who answered: "I am afraid the source for both Unity and the New Outlook must be the same, and a most mischievous one, for words or views attributed to Gandhiji were never uttered by him. As you have correctly said the words attributed to Gandhiji are absolutely unlike him."

* * *

Picture Clash Between Two Leaders

And what are these lies? Here are some of them, as they appeared in the New York Times and perhaps several other American papers. Mr. Gandhi is reported to have said: "My life work is ruined. . . . Not even the firmness and repression of the British government have harmed my work as much as the new policy outlined by the new president of the congress." "There is a clash between the young, politically aggressive president Nehru and Mr. Gandhi, who does not believe in force. The result has been a split in the nationalist forces. . . . Mr. Nehru has made it clear that he pins his faith on the explosive qualities of a well-organized peasantry and trade unions. To Mr. Gandhi this means a period that might be marked by bloodshed and the revival of repressive measures by the British government. . . . Mr. Gandhi hopes that this excitable and enthusiastic young leader will

return to him and once again invite him to lead India to freedom." In the end Mr. Gandhi is reported to have said: "When he realizes his mistake he will find me not only willing to help him, but ready with a new program which will startle Britain even more than did my civil disobedience campaign." There is information here that all this was in a message circulated by the Associated Press of America as proceeding from Wardha, the place of Mr. Gandhi's residence. We in India hope that this news agency will institute inquiries and get at the bottom of this deliberate misrepresentation of Mr. Gandhi and Mr. Nehru.

P. Oomman Philip.

Southern Methodist Leader Passes

Dr. F. S. Parker, long an outstanding leader of the Southern Methodist church, died in Nashville on July 22. The son of a bishop of the denomination, and brother of the present dean of the Emory university divinity school, Dr. Parker has been most closely identified with the young people's work of the church, serving for many years as the secretary of the Epworth league board and as editor of the Epworth Era.

Disciples Ministers Hear Charles Reynolds Brown

The annual institute of the Disciples ministers of Ohio was held at Lakeside recently. The most appreciated feature of the program was a series of addresses by Charles Reynolds Brown, dean emeritus of the divinity school of Yale university.

Sunday School Convention Held in Norway

The twelfth World's Sunday school convention was assembled this summer in Oslo, Norway. More than 3,000 delegates, one-fourth of whom came from the United States and Canada, were in attendance. Sir Harold Mackintosh of Halifax, England, is president of the convention.

Institute on Peace Held in Nashville

An institute on international relations has just been held at Peabody college, Nashville, Tenn., under the direction of Dr. Alva Taylor of Vanderbilt university. Outstanding addresses were made by Frederick Norwood of England on the "Struggle for International Sanity" and by Bishop Paul B. Kern.

Gammon Seminary Makes Changes in Faculty

At the beginning of its 54th session, Gammon Theological seminary in Atlanta announced the coming of Dr. Frank W. Clelland to succeed Dr. J. R. Van Pelt; Dr. Matthew W. Clair to follow Dr. J. H. Lovell; and Charles A. Talbert in the place of Dr. Robert N. Brooks.

Catholic Laymen Hold Retreat

More than a thousand Catholic laymen from many states attended the annual retreat which has just been held at Notre Dame university. Rev. Patrick H. Dolan was the director. Although the program was largely devotional, Rev. William Bolger, economist, discussed current social problems in the light of the teaching of the church and recent encyclicals of the pope.

Suppress Harlem Economic Report

Charge Mayor Withheld Survey of Working Conditions—Bishop of London Visit—World Jewish Congress

(Correspondence from New York)

New York, Aug. 17.—Harlem, New York City's smoldering volcano, ignored by press, pulpit and municipal councils, has belched fire again. Along with charges of gross discrimination, unwarranted unemployment and mass suffering, two developments of the past few weeks stand out. More than a year ago, it will be remembered, there occurred a sensational riot after a Negro boy was reported killed by white officers. Windows were smashed, stores broken into and police defied. Mayor LaGuardia thereupon appointed a "Committee on Conditions in Harlem" to make a thorough investigation: economic, cultural and political. This the committee did in schedule time. Now it develops that the chapter in their report referring to the "Problem of Making a Living" was never permitted to appear in print. There are those who accuse the mayor of suppressing it. Recently this long lost chapter appeared in the radical press but not a single liberal or conservative paper took notice of it. It reveals that the 1935 riot was "caused by the extremely low social and economic level forced upon the Harlem Negro population." More specifically it reports that, of the 10,000 employees of the Consolidated Gas company only 213 are Negroes, and that most of these are hall men or porters. The New York Edison company is reported to employ only 65 Negroes out of 10,000, and the subway 550 Negroes out a total of 16,000. Labor unions, it is charged, deliberately keep Negroes out and so do the organized electrical workers. The relief allotment, in the meanwhile, has dropped as low as 80 cents per person per week.

* * *

Mayor Shows Honest Attempt to Better Conditions

Mayor LaGuardia, so far as I know, has never denied the angry charges that he suppressed the worst part of the report emanating from his own committee, but it must be said in his defense that he has undoubtedly made a more conscientious effort to do something for Harlem than any of his predecessors. Mayor LaGuardia has extended hospital facilities, has sponsored the building of sanitary, low rent apartments and has built a magnificent swimming pool, something Harlem has never had before. It is one of the largest in the city—accommodating more than 4,000 people at one time—and is manned by Harlemites. It has a constant flow of water, free hours for children and free swimming instruction for those who desire it.

* * *

Not All Preachers Want Moratorium

When Dr. Frederic S. Fleming, rector of Trinity church, suggested a moratorium on preaching he gave the homiletic function of the ministry more news value than it has enjoyed in many years. Almost every important paper in this metropolis accepted the statement literally and gave it editorial attention. Preachers were besieged for their own reaction and comments, and when these were forthcoming they were given wide publicity. Columnists paid their respects to the parlous state of the pulpit and the nation's press service repeated the Fleming statement from coast to coast. On a weekend trip to Tennessee I read an editorial, "Too Much Preaching," in the Knoxville Sunday Journal, and heard the minister of the First Baptist church say that he could agree with Dr. Fleming if he could grant his initial assumption, namely, that preaching is an impediment to worship.

* * *

Bishop of London Visits New York

The Right Rev. and Right Hon. Arthur Foley Winnington-Ingram, lord bishop of London, paid New York city a flying visit last week, his first in ten years, and the briefest of all his trips to this country. He left almost immediately to visit relatives, to fish and to play golf in Nova Scotia. The bishop first visited the United States in 1907 to help commemorate the 300th anniversary of the Protestant Episcopal church, when he was the guest of President Theodore Roosevelt. He returned in 1926 to tour the nation, speaking at 22 colleges and universities. Now, at the age of 78, he is an impressive figure. With his black clerical suit, his gaiters and his black silk apron—the conventional street attire of a Church of England bishop—he was symbolical of the ancient dignity of the church.

* * *

Dr. Wise States Purpose of World Jewish Congress

New York was well represented when delegates from 32 countries representing more than 6,000,000 of the 16,000,000 Jews in the world arrived in Geneva last week for the first World Jewish congress. Rabbi Stephen S. Wise, of the Free Synagogue of this city, delivered the opening statement by defining this body as "the expression of the will of the Jews of many lands earnestly to consider and publicly to discuss their common problems and to submit these to the non-Jewish world for understanding and cooperation and to the Jewish people for solution."

* * *

New Yorkers Nominated at World Jewish Congress

Three American Jewish leaders have been proposed for principal posts in the permanent World Jewish congress. Federal Judge Julian W. Mack, of New York, the first president of the American Jewish congress, will be put forward as honorary president; Dr. Stephen S. Wise, chairman of the American Jewish congress and president of the Zionist organization, is slated to become chairman of the executive committee; and Louis Lipsky, vice-president of the American Jewish congress, is nominated for chairman of the central council of the World congress.

* * *

And So Forth

Lamont F. Hodge, superintendent of schools in Yonkers, New York, has resigned, charging that such action had been urged by the president of the board of education so that a Catholic could be appointed for the position. The matter has been referred to a special committee.

Edwin T. Buehrer.

DePauw Selects New President

Dr. Clyde E. Wildman Is New University Head—Refuse to Grant Co-op Non-Profit Privileges

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 17.—Last Friday the board of trustees of DePauw university announced the selection of the university's 14th president. He is Dr. Clyde E. Wildman, professor of Old Testament history and religion in the Boston university school of theology. Dr. Wildman is 47 years of age and has had considerable training both here and abroad. He is a hoosier by birth and a graduate of DePauw. He has also taught at Cornell college (Iowa) and Syracuse university. His study abroad included Glasgow and Basel. He has held Methodist and Congregationalist pastorates. He will take up his duties on Sept. 1. Thus far, four of DePauw's presidents have been elevated to the bishopric. Petitions from laymen to the Board of trustees before Dr. Wildman's selection, repeatedly requested that the next president be primarily an educator and a layman. This would guarantee them against his loss through elevation to the episcopacy.

* * *

Refuse to Exempt Co-op From Taxes

Judge Herbert E. Wilson in the superior court here sustained the secretary of the state of Indiana in his refusal to grant articles of incorporation as a non-profit organization to the St. Joseph County Consumers' Cooperative association. The judge gave as his reason that "if this cooperative is going to compete with private capital and private enterprise it should pay the same taxes as other corporations engaged in a similar line of business. The sole purpose of this organization is to obtain goods cheaper than can be bought from private concerns. This is profit." The state law permits non-profit organizations, some of which charge dues and have officials who handle money. If the judge is sustained in his decision, it will not make cooperatives impossible, but it will place them on the same level with business with which it comes into competition. The association has 10,000 members and hopes to spread its movement throughout the state. It is appealing the case.

* * *

Boys' School Head Urges 'Home Crime Cure'

Dr. E. M. Dill of the Indiana Boys' School at Pendelton recently advocated a council for "home crime cure." According to him, two thirds of the boys at the school could have been kept from delinquency if they had had proper homes and environment; 85 per cent of the boys never belonged to an organization, hence they lack capacity to live and cooperate with others. School work now applies to the normal child only. Where parents fall down, the community must act. Columbus, Ind., was cited as a city whose boys, before it provided them with care, cost the state $15,000 in the last nine years. Now the cost is $5,000. Home conditions, character-building institutions and beneficient environment he considered three items that a council might be set to work on.

* * *

Plan New Peace Organization

Plans are laid to organize another peace organization in this city. This time it is the Committee for the people's mandate to end war. Miss Elizabeth Stradley, of Allentown, Pa., was the organizer. The organization is "trying to make concrete what we feel is a constantly growing sentiment throughout the world." Miss Stradley outlined the goal of 50,000,000 members, whose signatures to a mandate would express such an overwhelming opposition to war that governments will not dare to resort to it.

* * *

And So Forth

Prof. F. W. Kroencke, 64, professor of philosophy and dean at Valparaiso university, passed away last week.

Father Sidney Raemers, authority of religious history and former professor at Notre Dame, served as the technical adviser for two scenes in the film "Mary of Scotland." The two scenes are the ascent of Mary to the scaffold, and the Latin marriage responses used by the queen and the earl of Bothwell.

Rev. C. A. Ahlfeldt, about whom I wrote in my last letter, asks me to correct the impression that he has "visited extensively" among members of the Seventh Presbyterian church in order to found a true Presbyterian church. He states that he has not visited extensively and that the church was aware of his intention when it called him.

E. G. HOMRIGHAUSEN.

DEATH
is as certain as sunrise

LIFE
is as uncertain as a summer shadow

DUTY
demands that you be prepared for both.

We shall be glad to make some suggestion which you may find helpful.

No Cost, No Obligation
NO AGENT
Just drop a card stating your age to—

The Ministers Life and Casualty Union
Organized in 1900
1000 W. Franklin Minneapolis, Minn.

CONSUMERS UNION

is not a business. It is a non-profit, membership organization of consumers. Professor Colston E. Warne, of Amherst, is president, Arthur Kallet, co-author of *100,000,000 Guinea Pigs*, director and D. H. Palmer, technical supervisor. Heywood Broun, Francis Gorman, Rabbi Edward Israel, Winifred Chappell and other prominent liberal and labor leaders are among the directors and sponsors. Consumers Union provides *unbiased* information—based on tests and investigations by expert staff technicians and reports by impartial consultants—on the comparative value of competing brands of products. This information comes to you in monthly issues of *Consumers Union Reports* and in a yearly buying guide, with ratings of brands as "Best Buys," "Also Acceptable," and "Not Acceptable." For the low fees of $3 and $1 a year you can select the things you buy intelligently without depending on advertising claims.

IF YOU WISH to become a regular reader of *Consumers Union Reports*, fill out and mail the coupon. You will immediately receive the August issue. Membership will also entitle you to a *yearly buying guide* to be published in the latter part of the year.

What brand of hosiery outwore all other brands in actual wear tests of fifteen leading brands, including Phoenix, Kayser, Gotham and Van Raalte?

Will your annual hosiery bill be less if you buy 50 cent stockings or if you buy dollar stockings?

Are oil burners or coal stokers more economical for heating your house? Which will give you the least trouble and require the least care?

What are the "Best Buys" in (1) conversion oil burners, (2) oil furnace units and (3) coal stokers?

These questions are answered by *unbiased* experts in the August issue of *Consumers Union Reports*, monthly publication of Consumers Union of United States. This issue also reports on many brands of bread, including Bond's, Dugan's and Ward's; on nationally advertised laundry soaps, such as Chipso, Lux and Rinso, and on many other products. It describes the labor conditions under which many of these products are made. If you want to know what brands of stockings will give you the least runs and the most wear for your money—what type of automatic heating device is best suited for your home—which brands of other products are "Best Buys" and which are "Not Acceptable"—consult this issue. It will save you money! Future issues will rate and report on competing brands of shoes, liquors, shirts, radios, drugs, cosmetics, etc.

To: **CONSUMERS UNION OF U. S., Inc., 22 E. 17th St., New York.**

I hereby apply for membership in Consumers Union. I enclose:

☐ $3 for one year's membership and subscription to the full service.

☐ $1 for one year's membership and subscription to the limited service. (Note: the limited edition for August does not contain the report on oil burners.)

☐ $5 to $25 for one year's membership and subscription to the full service plus a contribution toward a permanent consumers' laboratory.

I agree to keep confidential all material sent to me which is so designated.

Signature .....

Address ..... *Occupation* .....

..... *113*

Boston Churches Serve Seamen

Thousands Aided by Congregational and Other Groups—Holy Cross Society Hears Ministers

(Correspondence from New England)

WILLOUGHBY LAKE, Vt., Aug. 15.—New England looks to the sea. Thence it once drew its main income, as the "Gilded Cod" in Boston's state house testifies. When the Seaman's Friend society was organized in 1827 square-rigged ships carried the commerce of the world. Yet though now 98 per cent of the 75,000 seamen who enter the port of Boston annually are on mechanically driven ships, they still have the same needs. "Port" rarely means "home." Sudden release from toil and close confinement, with money to spend on shore, intensifies temptation. But by the side of those greedy to get Jack's hard-earned money, are representatives of the churches to act as good samaritans. Baptists, Congregationalists and Episcopalians maintain homes where sailors find friends to meet their physical, social and religious needs and send them on their way with new courage and purpose. Thus, says Rev. Merritt A. Farren, secretary of the Congregational "Boston Seaman's Friend society," during its 108th year, 45,000 visited its "Sailors' Rest" in that city, and 3,445, the "Bethel" at Vineyard haven. Sailing vessels, waiting at the latter port for a favorable wind to round Cape Cod, give the churches opportunity to serve the sailors. Among the ships were distributed 35,000 magazines and 96 loan libraries. Ashore, the society furnished 63,841 meals and 19,994 "beds." To 5,069 seamen these were given free—a proportion unusually large on account of the depression. Constant are the needs met by the chaplains, winning confidence by advice or help in every emergency, giving religious talks, from the floor—met by the "housemother," bandaging wounded fingers, mending clothes, remonstrating with spending all in "having a good time," and starting savings accounts (eight men the past year have reported that they have saved $5,000 and over)—or met by "the musical missionary," who, with the aid of cooperating churches, provides weekly entertainments with an average attendance of 135.

* * *

Summer Conferences At Star Island

Anchored like a ship of granite breasting the sweep of the Atlantic, Star island is "easy to reach, hard to leave." This ideal location for a summer school of religion has been used by the Unitarians for 40, and jointly with Congregationalists for 20, years. In succession, Unitarian Young People, Laymen, Women's alliance, Religious Educators—for the first time—and the general conference, parent of all, have gathered. Typical were the utterances at the women's week. Dr. Frederick W. Eliot of St. Paul, Minn., centered his thoughts at morning chapel on one phase of Jesus' life, the fact that "he lived in a period of tumult and had constantly to make adjustments between the violence of the outer world and the serenity of the inner life of the spirit." Rev. Lawrence Clare of Montreal, lectured on "Earth and Man." The ten-day conference of Congregationalists followed, closing August 11, with the peak attendance in 21 years. It began with a joint banquet with the Unitarians, followed by a "Gay Nineties Ball." In vivid contrast was the solemnity of the customary candlelight service in the old stone church, and the discussion of "A World in Disorder—the Church's Responsibility," led by Rev. Alfred Schmalz of the Council for social action. This week fifty young people from foreign lands will be the guests of Unitarian and Universalist young people to discuss: "The function of Religious Freedom in a world of Rising Authorities." The season will close with the second annual conference of "Camp Farthest Out," "a retreat to study the wholeness of the spiritual life."

* * *

Episcopalian Women Study Christian Unity

About fifty years ago a group of Boston young women, sobered by the invalidism of one of their number, led by Miss Emily Morgan (still the leader), formed the Society of the companions of the holy cross. The order now numbers 500, with members all over the world, united in simple vows to follow the command: "Take up thy cross daily and follow Me." Their annual retreat is held in Adelynrood, named for the invalid, at South Byfield, Mass. Beyond the chapel is the "Isle of Man," where are entertained the visiting clergymen. This year they considered "Evidences of Emerging Unity in the Christian World Today." Rev. Floyd M. Tompkins told of the World conference on faith and order; this correspondent, of the Universal Christian council; Rev. Robert Ashworth, of the National conference of Jews and Christians; Rev. C. Clark Kennedy, of the Anglo-Catholic congress; and Rev. E. H. S. Chandler, of the Oxford group. A conference on social justice followed.

* * *

Labor Federation Takes Middle Stand

Reporting to the state convention at New Bedford, Robert J. Watt, secretary of the Massachusetts federation of labor, said: "With millions of our fellow wage earners still unemployed and many at the point of destitution, the future welfare of the workers of our state depends upon sane leadership and sound judgment of our officers and delegates. With fascism, nazism and communism rampant in many nations where trade unionism was once strong, we must count the cost of every action, lest in our efforts to solve our problems of the moment, we may unwittingly consent to the forging of chains to shackle our people for years to come." The convention steered between Scylla and Charybdis, refusing to ally itself with any party and, while supporting the organization of industrial as well as craft unions, deploring the threatened split in organized labor.

* * *

And So Forth

The death of Dr. Barton, so long a secretary of the American Board of commissioners for foreign missions, removes an interdenominational and international statesman, characterized by alert intelligence and unflagging impulse for constructive service. Toward the close of the world war, he was repeatedly consulted by the government as an authority on the problems of the near east. As the organizer and president of the Near East relief, he led in "the most stupendous charity of modern times."

Massachusetts Baptists were honored by the choice of Herbert B. Clark of North Adams as new president of the Northern Baptist convention. For two years he was president of the state convention. In a message to his fellow members in his own state, he appeals for a "unifying in one supreme purpose and endeavor" which will bring in those "inclined to be critical and non-cooperative." "The church must Christianize the great uncharted areas, social, economic and political."

E. TALLMADGE ROOT.

Religious Census To be Taken

The usual decennial census of the churches, which, it was announced, would not be taken this year because of lack of funds, has been provided for by a special allocation of money by the President. The preparatory work has already begun and two years are estimated for the entire project. Questionnaires will be sent to all pastors, and where these are not sent back promptly the assistance of local postmasters will be employed.

Religious Journal Sponsors Playwriting Contest

The Christian Advocate, Methodist Episcopal Church organ, has announced a contest to secure one-act plays which will present total abstinence from intoxicants as desirable and will also show the necessity of social control of the liquor traffic. The contest has been made possible by a gift of Mrs. William E. James of Johnstown, Pa. Mr. Harold A. Ehrensperger will direct the contest.

Friends Work Camps Enlist Students

One hundred seventy-five college students are participating in seven volunteer work camps this summer in Pennsylvania, Ohio, Tennessee, New York and Oklahoma. These groups are undertaking without pay various pieces of socially needed work, such as grading playgrounds, building dams, settlement houses, etc. This work is carried on under the auspices of the Friends.

Preaching Mission Leaders Beginning to Arrive

Leaders from abroad who are to participate in the National Preaching mission this fall have already begun to arrive in this country. T. Z. Kee of China arrived last month. Principal John S. Whale of Chestnut college, Cambridge, came more recently. Dr. E. Stanley Jones, of India will come early in September and Miss Muriel Lester, famous for her social and religious work centering in Kingsley House, London, will arrive a few weeks later. A setting-up conference in preparation for the National Preaching mission will be held at Jenkintown, Pa., Sept. 8 and 9. Other conferences have also been announced for various cities.

President's Pastor Resigns

Dr. C. Ernest Smith, rector of St. Thomas' Episcopal church, President Roosevelt's church in Washington, has resigned after 34 years of service there.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

And Sudden Death

(Randolph Scott, Frances Drake) (Para) Earnest, vivid lesson in safety with tragic results of reckless driving illustrated by unpleasant story. Heroine assumes blame and is imprisoned for brother's crime of manslaughter but finally cleared by his confession. Commended for timely theme and restrained treatment.

For A and Y: Thought-provoking. For C: Too strong.

Crash Donovan

(Jack Holt, Nan Gray) (Univ.) Melodramatic glorification of highway motorcycle police, picturing dangers they encounter—hold-ups, exciting chases and shootings. Chiefly interesting for scenes showing training of recruits and motorcycle drills. Slight plot with the usual love interest present.

For A: Mediocre. For Y: Harmless thriller. For C: Exciting.

Jailbreak

(Barton MacLane, June Travis, Craig Reynolds) (Warner) Murder is committed behind prison walls this time. Convict who is to be paroled is found dead in his cell and young reporter is nearly murdered before he solves the mystery. Confused, tedious story, faulty characterizations and unconvincing solution.

For A: Poor. For Y: No. For C: Certainly not.

Legong

(Native Balinese cast) (DuWorld) Elaborate, grotesque, often repellant Bali ceremonial dances, simple love story of native girl who drowns herself when chosen husband prefers her sister instead. Cremation rites with huge funeral pyre and the casting of heroine's ashes on ocean waters.

For A: Perhaps. For Y: Doubtful. For C: No.

Picadilly Jim

(Robt. Montgomery, Madge Evans) (MGM) Wildly improbable, well-acted farce. Irresponsible cartoonist-hero on drunken spree, meets and thereafter pursues unknown heroine. Hilarious complications on discovery of her relationship to irate family caricatured in his comic strip. Wins her of course from worthy prosaic rival.

For A: Depends on taste. For Y: Better not. For C: No.

Road to Glory

(Baxter, March, L. Barrymore) (Fox) Impressive, forceful indictment of futility of war, notably acted. Grim, realistic battle scenes and effective dramatic episodes. Central figures are two contrasting French officers in love with same girl but romance minor to moving drama of the regiment.

For A: Fine of kind. For Y: Strong. For C: No.

Three Cheers for Love

(Eleanor Whitney, Robt. Cummings) (Para) Preposterous stuff, concocted to display Miss Whitney's excellent tap dancing. Standard show troupe invades private school, poses as faculty and students in scheme to sell musical play to film producer. Inane comedy interludes. Poor company for John Halliday.

For A: Poor. For Y: Prob. harmless. For C: No.

Yours for the Asking

(Geo. Raft, Dolores Costello) (Para) Penniless, cultured heroine and crude, square-shooting gambler-hero become partners in Casino. Tough-mug henchmen resent hero's desire to be "high-class," plot vainly to break alliance, ending indicating true romance. Far-fetched, farcical, with clever supporting roles.

For A: Perhaps. For Y: Very doubtful. For C: No.

Best Recent Films for Family:

Show Boat	Two in Revolt
Boulder Dam	Poppy
Dancing Pirate	Gentle Julia

Films of Special Interest to Adults:

Sins of Man	Girl's Dormitory
White Angel	Mary of Scotland
Green Pastures	To Mary—With Love

BOOKS RECEIVED

For Dear Life, by Belinda Jelliffe. Scribners, $2.75.
The Foundations of Christian Faith, by John A. Bain. Scribners, $1.75.
The Whispering Gallery, and Other Talks to Boys and Girls, by Sidney H. Price. Scribners, $1.00.
Give Me Another Chance, by Allan Knight Chalmers. (Monthly Pulpit) Harpers, $1.00.
John Wesley and Modern Religion, by Umphrey Lee. Cokesbury, $2.50.
Here's Money for Churches and Societies, by William H. Leach. Cokesbury, $1.00.
The Story of the Bible, by Edgar J. Goodspeed. University of Chicago Press, $1.50.
A Dictionary of American English on Historical Principles, edited by Sir William Craigie and James R. Hulbert. Part I, A-Baggage. University of Chicago Press, $4.00.
Pacific Adventure, by Willard Price. Reynal & Hitchcock, $3.00.
The Long Night, by Andrew Lytle. Bobbs-Merrill, $2.50.
New Light on Hebrew Origins, by J. Garrow Dundan. Macmillan, $2.00.
Across the Years, An Autobiography, by Charles S. Macfarland. Macmillan, $2.75.
Fire on the Earth, by Paul Haney Furfey. Macmillan, $2.00.
Some Studies in the New Testament, by H. F. B. Mackay. Macmillan, $2.00.
Audubon, by Constance Rourke. Harcourt, $3.00.
World of Art, by Eugen Neuhaus. Harcourt, $3.50.
Was College Worth While? by John R. Tunis. Harcourt, $2.00.
Me, Detective, by Leslie T. White. Harcourt, $2.50.
Strong Poison, and Have His Carcase, by Dorothy L. Sayers. Harcourt, $2.00.
The Holiness of Jesus, by Arthur Davis Martin. Cokesbury, $2.50.
Ontology, the Law of Being, by Rabbi David Almond. 50 cents.
The Passing of John Broadbanks, by F. W. Boreham. Abingdon, $1.75.
Rats, Plague, and Religion, Stories of Medical Mission Work in India, by John Spencer Carman, $1.25.
Venus Over Lannery, by Martin Armstrong. Harcourt, $2.00.
The Way of the Witnesses, A New Testament Study in Missionary Motive, by Edward Shillito. Edinburgh House Press, London, 2/.
The Townsend Crusade, An Impartial Review. Committee on Old Age Security of the Twentieth Century Fund, Inc., 25 cents.
Christianity in America, A Crisis, by E. G. Homrighausen. Abingdon, $2.00.
The Professional Engineer, by Esther Lucile Brown. Russell Sage Foundation, 75 cents.
The Hound of Heaven and Other Poems, by Francis Thompson. International Pocket Library, Boston, 25 cents.
So half Amerika, Die Auslandshilfe der Vereinigten Staaten 1812-1930, von Hermann Stöhr. Oekumenischer Verlag, Stettin, 5,60 M.
Eyeless in Gaza, by Aldous Huxley. Harpers, $2.50.
The Desert Fathers, translations from the Latin, by Helen Waddell. Holt, $2.50.
This Way Out, by Henry Pratt Fairchild. Harpers,

AUBURN THEOLOGICAL SEMINARY
Auburn, N. Y.
The 119th Year
opens
September Sixteenth
For catalogue and all information, address
HARRY LATHROP REED, President

The College of the Bible
Lexington, Kentucky
Trains for Christian Leadership
First Semester opens September 7th
Second Semester opens January 25th

REPUBLICANS AND DEMOCRATS

Rabid adherents of both major parties are already denouncing the editors of The Christian Century because they comment dispassionately, intelligently, revealingly concerning developments of the political campaign. For the same reason, open minded citizens who wish to understand the main issues, the truth behind the political oratory, are entering or renewing their subscriptions to The Christian Century—now.

ACQUAINTANCE SUBSCRIPTION COUPON

THE CHRISTIAN CENTURY,
440 S. Dearborn Street, Chicago:

Kindly enter a NEW subscription, starting immediately, at the special acquaintance rate of

SEVENTEEN ISSUES FOR $1.00

for which you will find enclosed the.....

for (Name)_____

(Street & No.)_____

(Town & State)_____

For young people, their leaders, teachers and parents—

POPULARITY

How to Get It...
How to Hold It...
How to Increase It!

By **REGINA WESTCOTT WIEMAN**

HERE IS THE FIRST live, scientific treatment of a vital modern problem by one of the best known and most widely popular teachers in the country. Dr. Wieman, who is also a lecturer and consulting psychologist, has for many years been working directly with college and high school teachers, helping them to institute intelligent and sound social planning of group life and relationships. Many owe her a debt that can never be repaid. Her wise counsel and understanding analysis of the problems of youth have elicited high praise from deans of men and women the country over, and from acknowledged leaders of all kinds of youth groups.

THE REAL PROBLEMS, Dr. Wieman says, with the majority of young people, are not those of drinking, smoking, carousing and petting. These are but manifestations of the deeper problem, namely: the coercion by uncriticized group pressures resulting in people's doing many things which they find meaningless, repugnant or injurious, in order to establish a place for themselves in the group to which they wish to belong.

DR. WIEMAN calls on the young people themselves, as well as their leaders, teachers and parents, to stand off and look realistically at this problem, and then issues a challenge for intelligent redirecting of objectionable group pressures.

AT ALL BOOK STORES . . . **$1.00**

WILLETT, CLARK & COMPANY

440 S. DEARBORN ST., CHICAGO

V5335
AUG 26 36
XUM